

JPRS-KAR-85-064

25 September 1985

Korean Affairs Report

KULLOJA

No 4, April 1985



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25 September 1985

KOREAN AFFAIRS REPORT

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No 4, APRIL 1985

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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THE RESPECTED AND BELOVED COMRADE KIM IL-SONG IS THE GREAT LEADER WHO SHAPES AND GUIDES THE DESTINY OF OUR PEOPLE

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 3-9

[Text] Our people are living at a time of prosperity unmatched in their long history.

Our people, who had seen the most abject suffering in modern history, today fully manifest national dignity and honor as true masters of their own destiny, and are vigorously blazing the shining future of communism.

Our people are singularly proud of this great transformation that has taken place in their situation, and feel even deeper in their hearts the superiority of the leadership of the respected and beloved leader Comrade Kim Il-song who brought it about.

The leadership of the party and the leader--that is the root source that has created the great reality of today in the fatherland and has brilliantly shaped the destiny of the people.

Today party members and workers look back with deep emotion on the immortal revolutionary achievements of the respected and beloved leader Comrade Kim Il-song who has led our people along the path of victory and glory, and are firmly resolved to carry out to completion the revolutionary cause of chuche as directed by the party.

* * *

Our people have a proud history of most gloriously shaping their own destiny.

The question of how a people shape their own destiny is a fundamental problem related to their existence or death. A people that correctly shape their own destiny can prosper and thrive as creators of history, while a people that do not do so cannot avoid suffering. Consequently, all nations and people are always deeply concerned with the problem of their destiny, and launch endless struggles to correctly solve it.

Only when a nation and people purge themselves of racial and class oppression and exploitation, and become liberated from all manner of restraints, can they

gloriously solve the problem of shaping their own destiny. The problem of shaping the destiny of a people is a problem of safeguarding national independence and achieving independent development, and the problem of shaping the destiny of the popular masses is a problem of liberating the working masses from class exploitation and oppression, and of providing them with an independent and creative life.

The problem of the destiny of a nation and that of the destiny of the popular masses are not mutually exclusive, but rather are closely interrelated. The destiny of a nation is exactly the same destiny of the people. Without correctly solving the problem of national destiny, the problem of the destiny of the popular masses cannot be correctly handled. Only when the problem of the destiny of the popular masses is correctly solved can the independent development of the nation and its prosperity be achieved.

National destiny and the destiny of the popular masses are successfully shaped through revolutionary struggle to gain their independence. The popular masses are the masters of their own destiny, and the power to shape that destiny also resides within the workers themselves. It is the popular masses that create all of the assets of society with their own hands, and that remake nature and develop history. This, however, absolutely does not mean that they automatically become real masters of their own destiny or that they will correctly shape it. In order for the popular masses to correctly shape their own destiny as the main actors of history they must be enlightened and organized in a revolutionary manner, and be given correct leadership. All of this can be gloriously solved only with the guidance of an outstanding leader who establishes a correct guiding ideology and struggle methods for revolution, and who leads the struggle of the popular masses.

The leader is the brains behind and supreme commander of the revolution, and the guiding force that takes responsibility for and directs the destiny of the popular masses. It is through the leader of the working class that the dreams and aspirations of the popular masses are given substance, and that revolutionary struggle to shape their overall destiny is organized and led. It is in the glorious determination of the destiny of the popular masses that is found the greatness of the leader of the working class.

The fact that the destiny of the popular masses is brilliantly shaped through the guidance of the leader is shown in the practical application of revolution of our people.

By fully revering the respected and beloved Comrade Kim Il-song as the sun of the nation and the great leader of the revolution, and advancing under his direction, our people have brilliantly shaped their own destiny and been able to revel in the dignity and honor of being an independent nation.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"All of the work that we undertake today is work on behalf of our people. There is nothing that we do that is not consistent with the interests of the people." ("Collected Works of Kim Il-song" Vol 28, p 514)

There are more than a few great men in history who have recorded glorious exploits in the struggle to shape the destiny of nation and people. Through their noble achievements recorded in history they have earned the respect of the popular masses, and their names have been known not only in their day and age but also in succeeding generations as well. We know, however, of no leader or great personage who has recorded such immortal achievements for the times, the revolution, the fatherland and the people through such profound theoretical activity and tremendous revolutionary action as the respected and beloved leader Comrade Kim Il-song.

The immortal exploits achieved by the respected and beloved leader Comrade Kim Il-song in shaping the destiny of our people are notable first and foremost in the way in which he established the right of national independence and made our people into an independent people with great pride and appreciation for freedom.

The liberation of the people from racial constraints and oppression and the forging of them into an independent people are key ingredients in the solution of national problems, and are prerequisites for the independence and prosperity of the nation. A people existing under the constraints and rule of others can have neither dignity nor honor, and such a people can never achieve independent development. It is precisely for such reasons that many people are today struggling for a genuine solution to national problems, and this itself is one of the hallmarks of the times.

Embodying in one person the long-cherished dreams of all the people, the great leader Comrade Kim Il-song embarked on the path of bitter revolution at a dark period of time when national suffering was at its apex, giving our people who had been groping about in the dark a ray of hope for liberation, and ushered in a new era in which the Korean revolution would victoriously advance.

The great leader Comrade Kim Il-song creatively adapted Marxism-Leninism to establish a *chuche*-type revolutionary line, leading our nation's anti-Japanese national liberation movement and the Korean communist movement along the path of victory, and victoriously organized and guided the bitter anti-Japanese revolutionary struggle over its protracted course, and thus gloriously fulfilled the historic cause of restoring the fatherland. This was an immortal and noble revolutionary exploit achieved by the respected and beloved leader in shaping the destiny of the fatherland, the nation and the popular masses.

With the fulfillment of the historic cause of fatherland restoration, it was possible to completely purge Japanese imperialist colonial rule from our nation and bring an end to the history of national tragedy, and to gloriously fulfill the dream of our people to live independently and creatively as true masters of their destiny. If the respected and beloved leader had not opened the way out and organized and led the bitter anti-Japanese revolutionary struggle, our people could not have broken free from colonial slavery. Fulfillment of the cause of fatherland liberation by the respected and beloved leader was truly a milestone in the independent development of our fatherland and people.

The great leader Comrade Kim Il-song not only liberated our people from national subordination and oppression, but also made them into a proud and dignified people possessed of self-confidence and high awareness of national independence.

The great leader Comrade Kim Il-song taught as follows:

"Outdated ideas, such as flunkeyism, dogmatism and national nihilism, that are incompatible with the chuche idea have been eliminated among party members and workers, and their national pride and independent awareness have been unprecedentedly increased, and all the people, possessed of the revolutionary spirit of self-reliance, are fighting forcefully along the path indicated by the chuche idea." ("Collected Works of Kim Il-song" Vol 8, pp 322-323)

Possession by the people of an awareness of national independence and self-confidence constitutes an important problem in shaping their destiny. Awareness of national independence and self-confidence are important spiritual stimuli for the people in gloriously shaping their own destiny and achieving prosperity, and as such a people that embodies them to the maximum possesses indestructible power, and a people that lacks them is lethargic and incapable of preserving their own existence. Possession of a high degree of awareness of national independence and self-confidence is an even more urgent problem for the people of colonial nations or those who have been liberated from colonial servitude in particular. Without purging the poison of reactionary ideas fostered by imperialists and inculcating a high degree of awareness of national independence and self-confidence it is not possible to become an independent people, and the future of the people cannot be correctly shaped.

The Korean people are a wise people with a long history. Our people were recognized early on as a strong people, and contributed to the civilization of mankind with their indigenous culture. At the end of the Yi Dynasty, however, Korea became a pawn of the great powers and the battlefield of foreign aggressors. Even after the nation ceased to exist and was transformed into a colony of Japanese imperialism, our struggle for national liberation suffered enormous hardships and vicissitudes due to flunkeyism in the nationalist movement and the early communist movement. For a long time flunkeyism ate away at the independent awareness of our people from within, creating enormous obstacles to revolution. Flunkeyism is a subservient ideology that dotes on large and developed nations, and is a form of national nihilism that holds one's own people in contempt and fails to believe in their strength.

From the very first day that the great leader Comrade Kim Il-song embarked on the path of revolution he already embodied the greatest exploits of history and the dreams of all the people, and, holding high the banner of national independence and the banner of chuche, pointed out the true course of the Korean revolution, making it possible for our people to vigorously shape their own destiny, possessed of a belief in and awareness of chuche, and of a spirit of national independence.

The respected and beloved leader Comrade Kim Il-song perceived the rooting out of flunkeyism and national nihilism, and the establishment of an awareness of national independence, as fundamental problems in shaping the destiny of the

revolution and the destiny of the popular masses, and wisely guided the struggle to firmly establish chuche throughout the entire course of leading revolution and construction. The respected and beloved leader established the task of removing outdated ideas from the minds of the people and nurturing them as revolutionaries with a clearly defined spirit of national independence and belief in chuche as an important link in politico-ideological work, and vigorously pushed that task forward. As a result, our people became a people who trusted their party and leader absolutely, were endlessly loyal to their nation and revolution, and were fortified with the national chuche awareness by which they believed absolutely in their own strength.

Today our people have become an independent people who, in contrast to the people who were subjected to the scorn and ridicule of others in those days, possess a high spirit of independence and self-confidence and are vigorously shaping their own destiny. Our people look upon living and waging revolution in the bosom of the party and the leader as something most glorious and proud, and, believing their national independence and dignity to be more valuable than life, absolutely refuse to allow them to be trampled upon. This is a firm belief and awareness that have, through the course of living, become deeply rooted in the hearts of our people and unshakable. The idea of outside dependence and subservience, by which one is subject to the whims of others, relies on the strength of others and lives according to the values of others, lacking in both a spirit of independence and national pride, has absolutely no relation to the noble demeanor of our people. The fact that the respected and beloved leader Comrade Kim Il-song liberated our people from such outdated ideas as flunkeyism and national nihilism, transforming them into an independent people with the greatest belief in chuche, constitutes a great and immortal achievement that has contributed to the struggle to shape the destiny and future of the nation.

Another glorious achievement attained by the great leader Comrade Kim Il-song in shaping the destiny of our people was his creation of a golden age of prosperity in the fatherland, and his transformation of our people into real masters of and participants in all aspects of social existence--political, economic and cultural.

True changes in the position and situation of the popular masses, and in the shaping of their destiny, are assured by the prosperity and abundance of the fatherland. Under conditions where revolution and construction take place on a daily basis and the people exist as a national unit, they can entertain no true hope of life nor have any thought of dignity or honor without the prosperity of the fatherland. Only when the fatherland is thriving and prosperous can the popular masses living there enjoy a truly independent, creative and happy life. Therefore, in order that they may enjoy an independent and creative life filled with high national dignity and honor, backwardness and poverty must be purged and prosperity achieved in the fatherland.

After liberation our people, who in the past were weak and forced into the position of colonial slavery, achieved under the wise leadership of the respected and beloved leader Comrade Kim Il-song a great leap forward in

progress and civilization that astounded the people of the world, ushering in a new era of prosperity in the fatherland.

For our people, victory in the glorious anti-Japanese revolutionary struggle marked their revolutionary transformation from a subservient people to an independent people, and the 40 years from liberation to today are glorified as decades during which backwardness and poverty were eliminated, and an age of great enlightenment and a golden age of prosperity set in motion.

This great transformation brought about under the wise leadership of the party and the leader is a epochal event which achieved in our lifetime something that could not be attained over the course of even several thousand years, and is an epic saga which made our people, who had been degraded and held in contempt, into a most dignified, powerful and independent people.

The great leader Comrade Kim Il-song transformed our nation into an independent socialist power that continues to prosper, and made it possible for our people to become true masters of the political, economic and cultural aspects of social existence, as well as actual participants in an independent and happy life. Our people are given and continue to glorify a noble political existence in the bosom of the party and the leader, and, looking to the future with great expectations and ambitions under the most advanced socialist system, enjoy an independent and creative life.

This great change that has been wrought in the position of our people is absolutely not something attained with ease under simple circumstances. Hardships of monumental proportions were suffered on the path of the struggle to create an age of prosperity and abundance.

From the very first day of fulfillment of the cause of fatherland liberation the great leader Comrade Kim Il-song shouldered the heavy and historic tasks newly confronting the nation, starting everything from square one, and lead the arduous and enormous tasks of building a new Korea along the path of leaps forward and progress, thereby creating the great reality of today. The respected and beloved leader unfolded a plan for construction of a powerful, independent socialist nation, and the course of bringing about the overall development of the nation in the fields of politics, economics and culture is indeed a proud history in which the position of our fatherland and people was raised to the pinnacle of our times, and our people became renowned as a most dignified and honorable people.

Another lofty achievement attained by the great leader Comrade Kim Il-song in shaping the destiny of our people is that he provided a glorious solution not only for the destiny of today, but also of the future. Specifically, the strengthening and development of our party as an ever-victorious revolutionary party capable of carrying out to completion the revolutionary cause of chuche is a grand achievement that is beyond comparison to anything else he created on the path of shaping the destiny of our people.

All people are deeply concerned not only with their own destiny today, but also their destiny in the future and the destiny of their descendants. Under conditions where the struggle for socialism and communism is protracted and

the revolutionary cause will continue generation after generation, the problem of shaping the destiny of the people always becomes closely tied to the destiny of the future. When the destiny of the people serves to assure a shining future course, it becomes even more glorious and even more unlimited.

By strengthening and developing our party into a steel-hard revolutionary party of invincible power and immense guiding authority, the great leader Comrade Kim Il-song created a solid guarantee for enabling our people to shape their own destiny, possessed of a bright future.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Today a solid organizational and ideological foundation has been created within our party that is capable of permanently strengthening and developing the party into a chuche-type revolutionary party, and a guidance system capable of gloriously perpetuating the revolutionary cause of chuche has been solidly put into position. This bespeaks the fact that a firm guarantee has been established that is capable of carrying out to completion, generation after generation, the revolutionary cause pioneered by the great leader Comrade Kim Il-song." ("The Korean Workers Party Is a Chuche-Type Revolutionary Party Continuing the Glorious Tradition of 'T.D.' [Unity and Solidarity]" Booklet, p 18)

Today our party is fully displaying its power as a great guiding force that takes responsibility for and directs the destiny of the popular masses. By creating the slogan of modeling the whole society after the chuche idea and forcefully organizing and leading the struggle to fulfill it, our party is providing our people with bright expectations for a communist future, and all party members and workers are accelerating the building of socialism and communism with confidence in their own destiny and that of their descendants.

Through the historic march to model the whole society after the chuche idea under the outstanding and polished leadership of the party, the power of the fatherland is being continuously strengthened and tremendous changes are taking place in the lives of our people. Today our people look forward to a bright future for themselves under the leadership of the glorious party, and consider it to be their greatest glory to entrust all their destinies to the party and wage revolution to the end.

With the coming of the glorious era ushered in by the respected and beloved leader Comrade Kim Il-song, our people have been able to fulfill all that they had wished for, and to gloriously shape a bright future path for themselves. As a result, our people fully revere the great leader of the revolution and have been even more fully infused with uncommon pride and honor, and accept forcefully trodding along the path of eternal loyalty under the wise leadership of party and leader as their unfailing revolutionary faith. All of these epochal transformations that have been achieved by our people on the path of shaping their own destiny are the glorious results of the greatness and wisdom of leadership of the respected and beloved leader Comrade Kim Il-

song, who illuminated the future course of the times and the revolution and led our revolution to victory.

The respected and beloved Comrade Kim Il-song is a great leader who guides our revolution along the path of victory and glory with outstanding ideological and theoretical activities, extraordinary leadership, and large-scale revolutionary acts. The greatness of the respected and beloved leader is the wellspring that gloriously shapes the destiny of our fatherland and people and brings prosperity and abundance to flower.

If not for the greatness of the great leader Comrade Kim Il-song absolutely no thought could be given to brilliantly solving all problems related to the destiny of our people. The name of the respected and beloved leader is the symbol of the dignity, honor and shining future of our people.

At each historic stage throughout the period that he has led the Korean revolution, the respected and beloved leader Comrade Kim Il-song has clearly pointed out the true path of revolution and cleared the way for victory, and has made it possible to brilliantly shape the destiny of the people.

What path the people choose and how they follow it constitute a fundamental problem that affects their destiny and future course. Only a people that advance along the true path of correct struggle can brilliantly shape their own destiny, possessed of a faith in struggle and invincible will that cannot be shaken in the slightest no matter what the circumstances.

It was an historic turning point in the victorious advance of the Korean revolution and the shaping of the destiny of the popular masses when the great leader Comrade Kim Il-song created the immortal *chuche* idea at that dark time when the destiny of our people had entered a life or death crisis, and thereby guided the faltering Korean revolution along the path of independence. When our people, who were groaning under the oppression of Japanese imperialism, accepted the great *chuche* idea, they embarked on the true path of revolutionary victory and national rebirth, and came into possession of the banner of a struggle capable of brilliantly shaping their own destiny.

The great *chuche* idea is a powerful weapon in the struggle to eliminate all manner of racial constraints and oppression and to achieve the independence and prosperity of the nation, and is a beacon that illuminates the true path for shaping the destiny of the people.

The respected and beloved leader Comrade Kim Il-song, who early on ushered in a new era in history with the rays of *chuche*, has throughout the entire course of leading the Korean revolution creatively solved all problems by always standing on a *chuche* position. The entire course of the revolutionary activity of the respected and beloved leader is a proud course which has seen the banner of *chuche* held aloft and brilliantly embodied, so that great changes have been wrought in revolution and construction and in the shaping of the destiny of fatherland and people. Because the respected and beloved leader did not fall prey to existing theory or experience, but delineated the most correct strategies and struggle methods which reflected the fundamental

realities of our revolution and the aspirations of the popular masses, our people have been able to stay on the path of victory.

That our people could have followed the path of victory, despite the fact that the future course of struggle was so dangerous, and brilliantly shaped their own destiny, would have been inconceivable if not for the outstanding and unique leadership skill and lofty morality displayed by the respected and beloved leader Comrade Kim Il-song in guiding our revolution from the van.

The respected and beloved leader Comrade Kim Il-song led our revolution along the path of continued innovation and continued advance with a unique wisdom, perception, peerless courage, power of revolutionary development and ironclad will beyond comparison to anyone else, and spread the renown of chuche Korea around the world. The history of struggle of our people, resplendent with creative exploits and epochal achievements, is truly the history of the outstanding leadership of the great leader Comrade Kim Il-song.

During the entire course of leading the Korean revolution the respected and beloved leader Comrade Kim Il-song has continuously cared for and loved the popular masses, and devoted everything for their independent and creative life. The great leader experienced as his own pain the oppression, contempt and anguish suffered by the masses and always made the interests of the people the ultimate standard in establishing all policies of party and state along the path of arduous revolution, and found his own happiness and joy in the happiness of the people.

The paternal love of the respected and beloved leader Comrade Kim Il-song for our people, his true love of mankind and lofty communist morality, serve as a true paragon of a people-oriented leader. This serves as the wellspring of the power that firmly unites our people to the respected and beloved leader in bonds of kinship and that bands all the people together in fulfilling the national cause, and as the eternal life-giving water that enables our people to most gloriously shape their own destiny while enjoying the true value of living.

The future path of our people, who have trod the most useful and glorious path as true masters of their own destiny under the wise leadership of party and leader, stretches out with even greater promise.

We must more vigorously accelerate the building of socialism and communism, and bring about the permanent prosperity of fatherland and people, by fighting fiercely and upholding the leadership of party and leader.

Filled with the enormous pride and dignity of revering the respected and beloved Comrade Kim Il-song as the sun of the nation and the great leader of the revolution, and of waging revolution, we must uphold the guidance of the leader with loyalty. The respected and beloved leader Comrade Kim Il-song, who has led the Korean revolution along the path of victory and glory, even today is in the forefront, energetically leading the struggle to bring about immortal changes in fatherland and people.

That an even brighter future and eternal prosperity for fatherland and people are to be found in maintaining endless loyalty to the great leader Comrade Kim Il-song, and in upholding the leadership of the respected and beloved leader, is a firm belief of our people that has been tempered through life's experiences over a long period of time.

The cause of the Korean revolution, pioneered and led by the respected and beloved leader Comrade Kim Il-song, is advancing even more victoriously under the revolutionary leadership of our party. Our party is the great organizer and director that takes responsibility for the destiny of the Korean revolution and the people, and leads them toward a glorious future. All of our people's struggles today for the boundless prosperity of the fatherland and the independence of the people are organized and led by our party.

Taking as our example the noble revolutionary spirit of anti-Japanese revolutionary martyrs who loyally followed and upheld the leader of the revolution, we must follow the party with unshakeable revolutionary faith and conviction, just as they did, and, rallying like a steel bastion around the head of the party, fight on fiercely.

All party members and workers must vigorously accelerate revolution and construction, upholding the wise leadership of the beloved Comrade Kim Chong-il as he and the respected and beloved leader Comrade Kim Il-song gloriously fulfill the cause of chuche, and thereby further enhance the renown of chuche Korea and advance the completion of the revolutionary cause of chuche and the cause of socialism and communism.

All our functionaries, party members and workers must exhibit the high revolutionary zeal that should be maintained by revolutionaries in the age of the workers party, and achieve continuous upsurges and innovations in socialist construction, and thereby glorify this deeply meaningful year of the 40th anniversary of fatherland liberation and the 40th anniversary of the founding of the party, and more vigorously accelerate the cause of fatherland reunification and the cause of socialist construction.

Only new victories lay ahead in the future of our people as they strive to fulfill the cause of socialism and communism led by our party, with the great leader Comrade Kim Il-song standing in the vanguard, and there the bright prospects of fatherland and people will even more gloriously take shape.

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CSO: 4109/016

LIBRARY OF REVOLUTIONARY THOUGHT, GREAT BANNER OF STRUGGLE

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 10-15

[Text] Today our party and our people mark the publication of the 1000th volume of the classic works of the great leader Comrade Kim Il-song as a unique event in the history of human culture.

Human culture has been continuously enriched by valuable works of outstanding ideologues and theoreticians. Works that capture the spirit of their times have been permanently glorified as noble cultural assets that provide valuable revolutionary grist not only to the people of their day and age, but also to those who come after them.

Producing literary works that leave indelible traces in the history of world culture is the honorable task of the work of publication.

That which occupies the most important position in the publishing activity of our party is the work of issuing the classics of the great leader Comrade Kim Il-song. This task is one of glorifying the revolutionary exploits of the great leader Comrade Kim Il-song generation after generation, and the glorious work of spreading the revolutionary thought of the leader as the tenor of the times.

Our party, having given its top publishing priority to the issuance of the great leader Comrade Kim Il-song's classics from the day that it was founded, and having continuously intensified it in accordance with the demands of the developing revolution, today celebrates the grand event of publishing his 1000th volume. This event is not only an epochal occurrence in strengthening and developing the publishing activity of our party, but is also a new milestone in burnishing the revolutionary thought of Comrade Kim Il-song as the great guiding thought of the revolution.

The classic works of the respected and beloved leader Comrade Kim Il-song constitute an immortal collection that intensifies and concentrates the revolutionary thought of the working class in accordance with the demands of a new era in history.

The depth of ideology and theory is a good yardstick for determining the value of a literary work. The work that accurately reflects the aspirations and

needs of the masses, and provides profound answers to all problems encountered in an historic era, is a valuable asset of human culture that has the significance of being a repository of the thought of the times.

The classic works of the great leader Comrade Kim Il-song first of all developed the revolutionary thought of the working class to a new and higher stage based on the world view of a new era in history and on the *chuche* idea. This is the greatest achievement contributed by the works of the respected and beloved leader to the development of human thought and to the revolutionary cause of the working class.

The fundamental requirement of an historic era is for it to be generalized through a world view, and the revolutionary world view that embodies this demand of the times forms the essence of the spirit of that era. Therefore, the scientificness, truth and power of ideology and theory depend on what world view they are based upon.

A world view reflects the demands of the times and continuously develops hand in hand with the development of the times. The world views of various trends in history have all been tied to the conditions of their times.

A new era in which the masses arrive on the scene as masters of their destiny and a powerful force controlling the world requires the definition of a corresponding new world view. The historic task of defining a world view for the new era of today that has made its mark in history was brilliantly solved with the creation of the immortal *chuche* idea by the great leader Comrade Kim Il-song.

As soon as he embarked on the path of revolution, the respected and beloved leader Comrade Kim Il-song engaged in unique ideo-theoretical work and writing to shape the future of revolution based on the demands of a new era in which the masses, who had been derided and held in contempt, had arrived on the scene as masters of their own destiny, as well as on the practical requirements of the unprecedentedly arduous and complex Korean revolution and on the lessons of history. Standing firmly on a *chuche* position, the great leader did research on joining the revolutionary thought of an advanced working class together with the Korean revolution, and to publicize his findings put out numerous revolutionary publications, including the newspaper SAENAL.

The process of the vigorous ideo-theoretical activity and writing that the great leader Comrade Kim Il-song launched in the early revolutionary period was a process of coining a new revolutionary world view and revolutionary thought for pioneering a new era--a *chuche* era--in history, and in the early 1930's this had the glorious result of the leader writing the classic work "The Future Course of the Korean Revolution," elucidating the principles of the *chuche* idea and delineating the *chuche* line of the Korean revolution. Publication of the respected and beloved leader's classic work "The Future Course of the Korean Revolution" was an historic event that proclaimed to the whole world the birth of the *chuche* idea as the great revolutionary thought of our era.

Having created the unique chuche idea, the great leader Comrade Kim Il-song wrote numerous works on the chuche idea based on the rich and valuable experience gained while leading the Korean revolution to victory, and in the process the chuche idea was continuously developed and enriched so that it was perfected into an orderly ideo-theoretical system. With the creation of the chuche idea, a fundamental turning point was reached in the development of the revolutionary world view and revolutionary thought of the working class.

The chuche idea is a truly revolutionary world view that brilliantly solves the demands of our times.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The chuche idea delineates the true revolutionary world view of our era, the chuche era." ("On the Chuche Idea" Booklet, p 73)

The new historic era in which the working masses have arrived on the scene as masters in control of the world demands a world view that allows them to fully discharge their responsibility and role as masters, possessed of the consciousness that they are the masters of all things and of their destiny. Our era also demands a world view that is capable of fulfilling the racial and class liberation of the working masses, including the working class, and of ultimately completing the historic task of the liberation of mankind.

The chuche idea, which defines a new people-centered world view, newly explains the position and role occupied by man in the world and delineates the inevitability of the control and remaking of the world by man, and thereby provides him with a world view with which he becomes the master of his own destiny and capable of shaping it independently and creatively. The chuche idea also newly explains that the main actors in history are the masses, and, using that as a starting principle, defines that which is inevitable in social history, thereby providing a socio-historic view based on the strategic foundation of the struggle to fulfill the cause of liberating mankind.

The chuche idea is a new and creative world view that most accurately reflects the fundamental demands of a new era in history, and is a well rounded revolutionary world view that represents the future of the era of chuche and mankind.

That the classic works of the great leader Comrade Kim Il-song are ideo-theoretical assets which, as a collection of revolutionary thought, add brilliantly to the history of human thought, has to do with the fact that they creatively engendered the chuche idea as the world view representative of our times, and on that basis developed the revolutionary thought of the working class to a new height.

The classic works of the great leader Comrade Kim Il-song also ushered in a new stage in the development of the revolutionary theory of the working class.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The revolutionary theory of chuche is the true revolutionary theory of the working class in the chuche era, and is the immortal communist revolutionary theory that accompanies the struggle for the independence of the working masses." ["On the Chuche Idea"] Ibid., p 80)

The scientificness and power of the revolutionary theory of the working class are determined by what kind of solution it gives for the problems presented by practical revolution.

The works of the great leader Comrade Kim Il-song comprehensively set forth theory and strategy concerning the problems of national liberation, class liberation and the liberation of mankind presented by a new era in history and by the revolutionary struggle of our times in which revolutionary movement is being broadened and developed on an international scope.

The great leader Comrade Kim Il-song wrote such classic works as "The Mission of Korean Communists" in the flames of the anti-Japanese revolution, which was continued by arduous and complex political and military activity, and in so doing established the theory and strategy for anti-imperialist and anti-feudal nationalist revolution, and even in the busy atmosphere of building a new fatherland following liberation, and during the time of the bitter trials of the Fatherland Liberation War, he did not stop writing, but established outstanding theory for opening the most correct course for overcoming the crisis of revolution.

After the war, the great leader Comrade Kim Il-song identified the correct course to follow toward socialism while carrying out democratic nationalist revolution in numerous classic works, including his thesis on the nature and mission of our revolution, "All Effort Toward Fatherland Independence and Unification and Socialist Construction in the Northern Half of the Republic."

Following establishment of a socialist system in our nation, the great leader Comrade Kim Il-song bent his efforts to writing, looking far into the future of socialism and communism, and provided scientific theoretical solutions to all of the fundamental problems confronting the completion of socialism and the building of communism. The numerous scientific works on communism published by the great leader, including his "Thesis on Our Nation's Socialist Rural Problem," "On the Problems of the Transitional Period Between Capitalism and Socialism and Proletarian Dictatorship," "On Several Theoretical Problems of the Socialist Economy" and "Let Us Vigorously Launch the Three Revolutions and Further Accelerate Socialist Construction," as well as party documents written by the leader, such as the reports to the Fourth, Fifth and Sixth Party Congresses, brilliantly laid out the future course to follow toward socialism and communism.

In the classic works written by the respected and beloved leader Comrade Kim Il-song during a protracted and great process of revolutionary activity that spanned half a century is comprehensively set forth the revolutionary theory

of all stages of revolutionary struggle for the independence of the masses of our era, from anti-imperialist and anti-feudal nationalist revolution to the building of socialist and communist societies, as well as strategy and tactics of world revolution, and mapped out therein are guiding theories for all aspects of revolution and construction, including political, economic, cultural and military affairs.

The fact that the revolutionary theory of the working class was developed into a systematic theory that encompassed theories on national liberation, class liberation and the liberation of mankind, and that the theory on remaking society, nature and mankind was developed into an all-inclusive theory of communist revolution, vividly proves that the classic works of the respected and beloved leader Comrade Kim Il-song constitute an immortal collection of revolutionary thought for our times that possesses encyclopedic significance.

In the classic works of the great leader Comrade Kim Il-song the problem of leadership method is newly defined and comprehensively explained.

The problem of leadership method has unique significance in the revolutionary struggle of the working class. The revolutionary cause of the working class, and the causes of socialism and communism, which are intense and complex struggles to fundamentally change the world and large-scale struggles involving the participation of the broad masses, can be victorious only when a correct leadership method is provided along with a correct guiding ideology and guiding theory. The problem of leadership method becomes an even more important problem when the party of the working class seizes power and begins to control society and to guide the building of socialism and communism.

During the entire period that he has led revolution and construction, the great leader Comrade Kim Il-song has considered the problem of leadership method as one of the fundamental problems contributing to the victory of the revolution, comprehensively explaining it in his writings, and has in particular provided a scientific solution to the problem of leadership method for the party in power. The fact that the problem of leadership method was newly clarified, and a theory concerning it systematized and perfected as part of his revolutionary thought, represents an immortal achievement attained by the classic works of the respected and beloved leader Comrade Kim Il-song in developing the revolutionary thought and theory of the working to a new and higher stage. At the same time, it forcefully underscores the greatness of the works of the leader as an immortal collection of the revolutionary thought of our era that glorifies the history of thought of mankind.

The classic works of the respected and beloved leader Comrade Kim Il-song form the banner of the struggle to guide the revolutionary struggle of the masses of our era for independence to victory.

The value of literary works is determined by the manner in which they deepen ideology and theory along with how they contribute to practical application. Only those works that contribute to the practical social application of the masses in changing the world can become works of true value that embellish civilization.

The writings of the great leader Comrade Kim Il-song are always closely unified with practical revolution. All of the theory and ideology defined in the works of the great leader were not only derived without exception from practical revolution, but also contribute to practical revolution. The continuous development and enrichment of his revolutionary thought and theory through the process of launching ideo-theoretical activity beginning with practical revolution, and of providing solutions to problems encountered in practical revolution, is a hallmark of the writings of the great leader Comrade Kim Il-song.

From the time that he blazed the future course of the Korean revolution, through his guiding of socialism and communism to victory and up to today, the great leader Comrade Kim Il-song has always started with the practical requirements of the Korean revolution and world revolution, and built upon their rich practical experiences in creating this ideology and theory. Specifically, the great leader has always gone among the masses and sought the key to revolutionary victory in their boundless wisdom and creativity, and has created new revolutionary theory by drawing upon the rich experiences of the masses. Further, the legitimacy of his revolutionary theory has been borne out through the practical revolution of the masses, and it has been on that basis that his revolutionary theory has been further developed and enriched.

The respected and beloved leader Comrade Kim Il-song looked upon theory not as a form of knowledge, but as a weapon for revolutionary struggle and a means to enlighten and spur on the masses. For that reason, not only are the basic facts of all problems explained in terms of principles of profound scientific theory in the classic works of the respected and beloved leader, but the methods for putting them into practice are also concretely defined, and even complex and difficult theoretical problems are solved using plain language that the masses can easily understand.

It is precisely for that reason that the works of the great leader so capture the hearts of the masses and, possessed of an incomparably strong power of attraction, guide them to the tremendous struggle to transform nature and society.

The works of the respected and beloved leader Comrade Kim Il-song are the immortal banner of struggle that has been proven on the great testing ground of the revolutionary struggle of our times.

Only an ideology and theory whose justness and vitality have been proven through practical revolution can become powerful weapons of the struggle to change the world.

The ideology and theory contained in the works of the respected and beloved leader Comrade Kim Il-song have had their truth confirmed in the great testing ground of the Korean revolution.

The Korean revolution suffered painful failures and setbacks at its inception as a result of the flunkeyism and dogmatism that had been passed down through history. The Korean revolution was an arduous revolution that had to face two

powerful imperialist nations in a single generation, and was truly a difficult revolution that had to create a new society and a new life under conditions where everything had been reduced to ashes in a fiery three-year war. In addition, our revolution was a novice revolution that had to blaze a new path to get to socialism and communism with a colonial and semi-feudal society. By advancing along the path laid out by the great leader Comrade Kim Il-song, this difficult and complex Korean revolution was able to break free from the cradle of infancy caused by flunkeyism and dogmatism, and, overcoming tremendous obstacles and bottlenecks, to walk the path of victory and glory. As a result, the Korean revolution became a revolution that blazed the most correct path to colonial liberation and found a shortcut to socialism, that created the most outstanding socialist way of life, and that successfully cut through the virgin path of socialism and communism. The works of the respected and beloved leader are the most legitimate guiding principles which have been borne out on the great testing ground of the Korean revolution, and which illuminate the future course of the revolutionary struggle of the masses of our day and age.

Possessed of enormous power of direction, the classic works of the great leader Comrade Kim Il-song are vigorously stimulating the development of a revolutionary movement of revolutionary people to create a new world of independence.

Our era is the era of independence. The revolutionary movement to create a new world of independence is breaking out everywhere on the five continents, and the banner of independence is waving vigorously over them all.

The classic works of the great leader Comrade Kim Il-song, which comprehensively define the ideology and theory for attaining independence, clearly point out the future course of struggle for revolutionary people who are fighting their way toward independence. The revolutionary people of the world today widely acclaim the works of the great leader as "a powerful weapon for the working masses who aspire to the building of a new society," and as "an encyclopedia of incalculable importance for our times which provides innovative and comprehensive solutions, for which the building of socialism and communism have been urgently waiting, to theoretical and practical problems."

Given the demonstration of the justness and immortal power of the revolutionary thought of the respected and beloved leader Comrade Kim Il-song--the great thinker who has illuminated the future course of the age of independence, the classic works of the leader are currently being published in the official and popular languages of the world, and the ranks of believers who study the revolutionary thought of the leader are expanding every day.

The classic works of the great leader Comrade Kim Il-song are truly the banner of the immortal struggle and victory of the masses of our era who are creating a new world, and who are taking control over and shaping their own destinies. As an immortal collection of the revolutionary thought of the chuche era, the works of the great leader Comrade Kim Il-song also play an enormous role in providing people with rich ideo-spiritual assets.

Books are a source of knowledge and character building. Through progressive books people learn progressive ideas and inculcate a communist attitude. It is precisely for that reason that books of value shine forth as valuable cultural assets that enrich the ideo-spiritual lives of the people.

In the annals of the cultural history of mankind are recorded numerous valuable books that provide people with rich ideo-spiritual stimuli generation after generation.

The classic works of the great leader Comrade Kim Il-song are an immortal ideo-spiritual asset which incomparably enriches the lofty spiritual world of the working masses of our era.

The works of the great leader Comrade Kim Il-song provide valuable patterns to people for firmly establishing a true revolutionary world view and revolutionary viewpoint.

A revolutionary viewpoint is the most lofty ideo-spiritual trait that should be maintained by communist revolutionaries who are devoting themselves to the struggle for the cause of socialism and communism. Only by correctly establishing a revolutionary viewpoint is it possible to correctly understand the inevitability of revolutionary development and to clearly perceive the future course of revolution, and to fight to the finish without hesitation or second thoughts, regardless of the situation.

The works of the great leader Comrade Kim Il-song provide the revolutionary thought, theory and communist revolutionary spirit that make up the ideo-spiritual concepts that must be assimilated when inculcating a revolutionary viewpoint in people.

The works of the respected and beloved leader Comrade Kim Il-song are also of great utility in getting people to adopt the moral bearing of communists.

A communist moral bearing is an important ingredient in establishing the character of the communist who serves the people. Only by maintaining a lofty communist moral bearing can loyalty to party and leader and revolutionary camaraderie be fully manifested on the basis of revolutionary honor, and is it possible to live and struggle with a vital spirit suited to the demands of an age of revolution and service to the masses. The lofty moral character that must be maintained by communist revolutionaries is fully illuminated in the works of the respected and beloved leader Comrade Kim Il-song.

The works of the respected and beloved leader Comrade Kim Il-song are great textbooks for fostering the concepts of eliminating that which is obsolete from all aspects of life, work, ideology and morality, of establishing a true communist world view, and of inculcating the ideo-spiritual and moral traits of the communist revolutionary.

To revere as the leader the respected and beloved Comrade Kim Il-song, who has made such a great contribution to human civilization by writing immortal classic works that define the great revolutionary thought of our era and provide the working masses with revolutionary ideo-spiritual food for thought,

is the great national pride and dignity of our people. To thus fully revere the great Comrade Kim Il-song as leader and carry out the cause of chuche to completion constitutes the unshakeable and resolute faith of our people.

In order to forever give the great Comrade Kim Il-song the primary place in our party and to devote ourselves to the struggle for the cause of chuche, we must study and master the works of the leader.

To study and master the classic works of the respected and beloved leader Comrade Kim Il-song is the first mission of Korean revolutionaries. Only by mastering the works of the great leader is it possible to become a true chuche-type communist revolutionary endlessly loyal to party and leader.

This year is the deeply significant year that marks the 40th anniversary of the restoration of the fatherland, the founding of the party, and the guiding of our people toward creation of a new life by the great leader Comrade Kim Il-song. In celebrating this deeply significant and glorious year all cadre and party members must more zealously than at any time before study the works of the great leader Comrade Kim Il-song so as to make the leader's revolutionary thought their unitary belief, and to struggle even more fiercely for its fulfillment, and thereby once again demonstrate to the whole world the revolutionary spirit of our people who have experienced an epoch-making transformation through creation and construction in our land. Herein lays the path for fulfilling the revolutionary mission of true communist fighters of the great leader and the party.

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CSO: 4109/016

**THE REVOLUTIONARY THEORY OF THE GREAT LEADER COMRADE KIM IL-SONG IS A POWERFUL
IDEO-THEORETICAL WEAPON FOR NATIONAL LIBERATION, CLASS LIBERATION AND THE
LIBERATION OF MANKIND**

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 16-21

[Article by Chi Ch'ang-ik]

[Text] One of the great achievements attained by the respected and beloved leader Comrade Kim Il-song in the development of a revolutionary theory of the working class and in carrying out the cause of independence was his creation of the revolutionary theory of chuche.

The revolutionary theory of the great leader Comrade Kim Il-song is the revolutionary theory of a new era in history in which the masses have appeared on the scene as masters of the world and are independently and creatively shaping their own destiny, and is the revolutionary theory of chuche, which has been developed by putting the masses in the center. Therein all of the problems arising in the struggle to achieve the independence of the masses are fully delineated, and path to national liberation, class liberation and the liberation of mankind is vividly explained.

The great successes and grand legacies created by our people in the sacred struggle for national liberation, class liberation and the liberation of mankind are the exalted results of application of the revolutionary theory of chuche. The justness and invincible vitality of the revolutionary theory of chuche are being even more vigorously manifested today in carrying out the historic cause of modeling the whole society after the chuche idea under the direction of our party.

To fight on, making the revolutionary theory created by the great leader Comrade Kim Il-song one's firm belief, constitutes a decisive guarantee for completion of the revolutionary cause of chuche.

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Scientific and revolutionary theory constitutes the guiding principles and battle standard that the working masses must firmly grasp in the struggle for independence.

The working masses, who are the main actors in history and the prime movers of social development, can progress along the path of victory in revolution and successfully fulfill the revolutionary cause of independence only when they are guided by a revolutionary theory.

The scientificness and power of a revolutionary theory that serves as the weapon for struggle of the working masses are determined by the extent to which it personifies the times, the height and level of the philosophical world view that it is based upon, and the extent to which it is made viable through practical revolution.

The revolutionary theory of the great leader Comrade Kim Il-song is first and foremost the revolutionary theory of chuche which most accurately reflects the noble aspirations and needs of the masses of our era for national liberation, class liberation and the liberation of mankind.

The great leader Comrade Kim Il-song taught as follows:

"The chuche idea is a unique idea that not only creatively adapts the principles of Marxism-Leninism to the reality of our nation, but also correctly reflects the revolutionary demands of our day and age." ("Collected Works of Kim Il-song" Vol 7, p 158)

Our era is a new era in history, the age of chuche, that differs from the eras that have gone before.

Along with the development of a new era in history, the position and role of the masses have continued to increase. Inasmuch as the main actors in history is the working classes, the fundamental characteristics of an era in history are determined by the position and role occupied by the masses in social and historical development.

The masses in past ages were the victims of exploitation and oppression and the objects of history, and were unable to actively shape their own destinies. In our era, the revolutionary struggle of the masses has reached a new turning point, and fundamental changes have been wrought in their position and role.

The masses who in the past were outside of history are today the masters of historical development, and as such are in control of the advance of revolution and are remaking the world objectively and consciously in a manner suited to the demands of their own desires.

The changes in the position and role occupied by the masses in historical development have been accompanied by development in their needs and aspirations. In our era, the needs and aspirations of the masses have risen to a stage incomparably higher than those of past eras in history. In the past the masses aspired to breaking free from a situation in which they were the pawns of history and slaves of destiny, while today they aspire to breaking free from all forms of domination, subordination and social inequality and to live and develop independently and creatively.

Although in our era the needs and aspirations of the masses have risen to an extremely high level, they have not yet been fully attained. Under these circumstances, our era is faced with the practical task of having to remake reality in a revolutionary manner suited to the aspirations and needs of the masses.

Of importance in remaking reality in a manner suited to the needs and aspirations of the times is the elimination of social factors that stand in the way of fulfilling the independent needs and aspirations of the masses, and the creation of conditions and means for providing an independent life.

The social factors that stand in the way of fulfilling the independent needs and aspirations of the masses are primarily national oppression, class subordination and relics left over from the old exploitive society. National oppression tramples on the right to independence of a people, class subordination blots out socio-political freedoms of the masses, and the relics of the old exploitive society paralyze their independent ideological consciousness and creative capacity. In order for the masses to live and develop as a people possessing the right of independence, as masters of a socio-politically independent state and society, and as free and creative social beings, they must break free from national oppression, class subordination and the constraints of the relics left by the old society.

In order for the masses to lead an independent life, not only must social oppression and constraints be eliminated, but the conditions and means necessary to do so must be created. Only with the creation of political, economic and ideo-cultural conditions and means suited to national and class needs and the true social needs of the people can an independent and creative life be firmly guaranteed for the masses.

The problem of eliminating national and class constraints and the relics of the old society, and of creating the means and conditions for providing an independent life for the masses, can only be solved through the struggle for national liberation, class liberation and the liberation of mankind. The masses of our era aspire to an independent and creative life, and demand a struggle to eliminate national oppression, class coercion and the relics of the old society.

Perceiving with his clear-sighted wisdom the aspirations and needs of the masses of our era, the great leader Comrade Kim Il-song created a revolutionary theory for national liberation, class liberation and the liberation of mankind. As a result, a new era began to unfold in the development of the history of human thought and the history of the international revolutionary movement, and the struggle of the masses for national liberation, class liberation and the liberation of mankind reached a new turning point.

By reflecting the aspirations and needs of the masses of our era, the revolutionary theory of the great leader Comrade Kim Il-song truly became an immortal revolutionary standard and powerful ideo-theoretical weapon for national liberation, class liberation and the liberation of mankind.

The revolutionary theory of the great leader Comrade Kim Il-song is also an encyclopedic revolutionary theory that, based on the chuche idea, comprehensively details all problems arising in our era in the struggle for national liberation, class liberation and the liberation of mankind.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Based on the chuche idea, the leader fully delineated the theory and strategy for national liberation, class liberation and the liberation of mankind in our era."

If a revolutionary theory of the working class is to become a true revolutionary theory, it must cover the theory and strategy for all stages of revolutionary development and all aspects of revolution and construction, from the time when the working masses join the struggle to win social liberation to the time when their independence has been fully secured.

Based on its illumination of the fact that a revolutionary movement is in essence a struggle for the independence of the masses, the revolutionary theory of chuche vividly defines the struggle objectives that must be attained at each stage of revolutionary development in winning national liberation, class liberation and the liberation of mankind.

As defined by the chuche idea, independence is life for man as a social being. When man loses his social independence, he cannot be called a man and is no different from an animal. Only by maintaining his independence can man live and function independently as a social being. Therefore, the masses demand independence and struggle to rid themselves of the social factors that trample on it.

The struggle to win national liberation is to make it possible for the masses to break free from racial constraints and to live freely as a people possessing the right of independence. The nation and the people are the units of social existence for man. The destiny of the masses who live in a unit based on nation and people cannot be considered as separate from the destiny of the nation and people of which they are a part. If the masses are to live and develop as an independent people, then first of all the independence of nation and people must be secured.

To be freed from racial constraints and become a nation possessing the right of independence is an historic turning point in the struggle for independence. However, to be freed from racial constraints and possess national independence in and of itself does not yet solve the class demands of the masses, which includes the working class. Under conditions where the masses are subject to class oppression and exploitation, the previously won right of national independence cannot be safeguarded and the history of national suffering cannot be brought to an end.

The class demands of the masses are met by breaking free from the class oppression and subordination of the exploitive class, and attaining social and

political independence. Only by winning social and political independence can the masses protect their own class interests and achieve the independence and prosperity of nation and people.

When class liberation is attained, the masses become masters of politics and masters of society. To say, however, that the masses have been able to gain social and political independence does not mean that they have freed themselves from all forms of constraint. Even after racial and class constraints have been eliminated, relics of the old society linger on for a period of time, and as a result the masses cannot but encounter obstacles in their living and functioning as masters of state and society. When the masses finally free themselves from the constraints of the relics left over from the old society, and win full independence, then the cause of liberation of mankind is complete.

The delineation in this manner of the struggle objectives for national liberation, class liberation and the liberation of mankind by the revolutionary theory of chuche represents an innovation in our understanding of the essence, direction and content of revolutionary movement, and a revelation of the strategic tasks of each historic stage of revolutionary struggle and construction in our era. With the delineation of the struggle objectives for national liberation, class liberation and liberation of mankind, guidelines have been established which enable the masses to launch revolutionary movements suited to their essential needs and aspirations, and a path has been cleared for bringing about a new turning point in revolutionary struggle and construction.

A revolutionary theory defines not only the objectives of a revolutionary movement, but also the course for attaining those objectives. Correctly determining the course of a revolutionary movement is one of the pivotal links in advancing revolutionary struggle and construction unwaveringly along the most rapid path in conformance with the inevitability of revolutionary development.

The revolutionary theory of chuche has scientifically described the course of struggle to gain the independence of the masses, and has profoundly explained that the cause of national liberation, class liberation and the liberation of mankind is to be fulfilled through democratic revolution for national liberation and the three revolutions in ideology, technology and culture.

In the theory of democratic revolution for national liberation defined by the chuche idea, a path is charted that the masses can follow directly in establishing their right of national independence and in their struggle for socio-political independence.

It is the masses that represent the overwhelming majority of a nation. Racial subordination of the masses is part and parcel of class subordination. The exploitive class of those in control uses reactionary forces among the people as pawns in oppressing and exploiting the masses that are under their control. Inasmuch as that is the case, it is only through a democratic revolution for national liberation, which makes it possible under the leadership of the working class to defeat both outside aggressors and the domestic reactionary

forces that collude with them, that the masses can break free from racial domination and subordination and regain the right of national independence.

The socio-political independence of man is determined by the nation sovereignty and ownership of the means of production. The subjugation of the masses to class oppression and exploitation in the exploitive society is related to the fact that they possess neither national sovereignty nor the means of production. Only a people who possess national sovereignty and the means of production can become true masters of state and society, and can enjoy a socio-politically independent life.

If the masses are to become masters of national sovereignty and the means of production, they must wage socialist revolution. It is through socialist revolution that the masses are enabled to break free from class oppression and exploitation and become masters of national sovereignty and the means of production, and to secure socio-political independence.

If the task of establishing national sovereignty and securing socio-political independence is fulfilled through social revolution to change the political and economic systems of the old society, the task of completely winning their independence is solved through the three revolutions in ideology, technology and culture.

The three revolutions are an upheaval to change that which is outdated in the areas of ideology, technology and culture into something new. That the masses, even after having been liberated from class domination and subordination, cannot break free from the relics of the old society and cannot fulfill their position and role as masters of state and society, is related primarily to the fact that they have not shaken off the constraints of the old ideology, technology and culture. It is only through the three revolutions that the masses can finally break free from all forms of domination, subordination and social inequality, and attain complete independence.

The theories of democratic revolution for national liberation, socialist revolution and the three revolutions in ideology, technology and culture set forth by the chuche idea constitute a new explanation of the course of revolution for the independence of the masses, and a set of guiding principles that chart the most correct course for successfully launching the struggle for national liberation, class liberation and the liberation of mankind.

The revolutionary theory of chuche not only fully charts the course of struggle for national liberation, class liberation and the liberation of mankind, but also covers the strategic problems that must be adhered to in the democratic revolution for national liberation, socialist revolution and the three revolutions in ideology, technology and culture.

By being set up in a manner that reflects the living requirements and level of preparedness of all the masses, from determining battle objectives and primary lines of assault and strength evaluations to the selection of forms and methods of struggle, the revolutionary strategy charted by the revolutionary theory of chuche constitutes a powerful weapon that makes it possible to

thoroughly protect the interests of the masses and maximize their role so as to successfully advance revolutionary struggle and construction.

The revolutionary theory of chuche is thus a complete theory of communist revolution that comprehensively explains all problems arising in the revolutionary movement to gain the independence of the masses, and that incorporates theory and strategy with regard to national liberation, class liberation and the liberation of mankind. With the delineation of the revolutionary theory of chuche, a new path of revolution was opened for the revolutionary movement of the working class and a broad path was cleared for independently and creatively waging revolution, and people with varying historical conditions and stages of development were given a faith in victory and enabled to attain national and class liberation, and to positively launch struggles for socialism and communism.

The revolutionary theory of the great leader Comrade Kim Il-song is also an immortal revolutionary banner that blazed a new era of struggle for national liberation, class liberation and the liberation of mankind, and brought about enormous changes in practical revolution.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The revolutionary theory of chuche is the true revolutionary theory of the working class of the chuche era, and an immortal communist revolutionary theory that is joined in everlasting victory with the struggle for the independence of the working masses." ("On the Chuche Idea" Booklet, p 80)

Revolutionary theory develops continuously with the advance of revolutionary movement, and the revolutionary movement of a new era can successfully advance only with the guidance of new revolutionary theory.

Based on a deep understanding of the inevitable demands of practical revolution in our era, the great leader Comrade Kim Il-song set forth the revolutionary theory of chuche, and thereby unfolded a new history in the struggle for national liberation, class liberation and the liberation of mankind.

When the great leader Comrade Kim Il-song embarked on the path of revolution, one of the key tasks facing history was the charting of a course for liberating the peoples of colonial and semi-colonial nations from racial subordination, and of giving them national rebirth.

The people of that time, however, had never seen an indigenous revolutionary movement and believed that victory was possible only with the support of the working class of a suzerain state. Furthermore, they had looked at national liberation movements within the limitations of bourgeois democratic revolution, or had attempted to apply in toto the experience of an already successful socialist revolution.

The great leader Comrade Kim Il-song created a new and different revolutionary theory, the revolutionary theory of chuche for national liberation, and led the national liberation struggle of our people along the path of anti-imperialist and anti-feudal nationalist revolution.

The great leader Comrade Kim Il-song launched the anti-Japanese revolutionary struggle under harsh conditions where there was neither a rear area or a regular army, and thereby smashed the Japanese imperialists and saved the destiny of our people as it stood on the brink of life and death. After achieving national liberation, the respected and beloved leader established the all-party, entire nation and whole army line in embarking on the path of building a new society and successfully implemented overall democratic reforms in all areas of politics, economics and culture, and thereby laid a reliable foundation for the independent development of the nation. By so doing, new experiences and a great model were created in the revolutionary struggle to secure national sovereignty, and a new era of national liberation revolution was ushered in.

The people of a nation that has embarked on the path of winning national independence and of building a new society are faced with the problem of following the course of capitalism or that of socialism. The path of capitalism is one of subordination and bankruptcy, while the path of socialism is one of independence and prosperity. The people of nations that had in the past been colonies or semi-colonies, however, were not capable of clearly distinguishing the problem of how to move toward socialism after breaking free from national subordination, nor did they have any practical experience in that area.

The great leader Comrade Kim Il-song provided wise leadership in vigorously launching a struggle first of all to brilliantly solve the problem of political power at the stage of socialist revolution by using the method of strengthening the political power established during democratic revolution, making popular political power the weapon of the people, so as to purge the exploitive class and establish a socialist system.

Up to this point, such a course had been followed in nations only under industrialized conditions where productive power was developed and where it was felt that production relationships could be changed over to socialism. In backward nations that had not developed an industrial base, if production relationships were to be upgraded to socialism after industrialization was accomplished a tremendous amount of time would have been required, and it would not have been possible to solve the problem of liberating the people in such a situation from class subordination in a short period of time.

Based on a scientific analysis of the immediate desire of the masses to break free from class subordination, and of the actual conditions of our nation in which the chuche forces were being molded to fulfill it, the great leader Comrade Kim Il-song set forth a new line on giving priority to remaking technology so as to upgrade the economic situation in a socialist manner, and energetically launched the struggle to fulfill that line.

Under the wise leadership of the great leader Comrade Kim Il-song, our people were able to embark on a course on which they successfully carried out the difficult task of socialist revolution in no more than four or five years, without shortcomings or setbacks, forever broke free from the poverty and backwardness that they had inherited, and brought about national prosperity and social progress. As a result, new ground was broken in the theory of socialist revolution to liberate people from class subordination, and a shortcut to socialism was opened for the people of nations that had been colonies or semi-colonies in the past.

One of the most important achievements of the great leader Comrade Kim Il-song in contributing to the fulfillment of the cause of independence of the masses was his glorious blazing of the path of the struggle to achieve the liberation of mankind once class liberation had been attained.

With his deep understanding of the aspiration and need of the masses for complete attainment of independence, the great leader Comrade Kim Il-song creatively explained the course to follow to communism after the establishment of a socialist system, and provided wise leadership for our people to successfully advance down the path of an all-people struggle to complete the cause of liberating mankind. By going down the path indicated by the revolutionary theory of chuche, our people are vigorously accelerating the struggle to occupy the ideological and material fortresses of communism, standing firmly on a chuche position and holding aloft the banner of the three revolutions in ideology, technology and culture, and are victoriously pushing forward the process of intense social change in order to completely attain independence.

Today, under the wise leadership of the great leader Comrade Kim Il-song and our glorious party, our people fully enjoy an independent and creative life in the most outstanding socialist system, and have become a highly dignified people who are vigorously pushing forward the historic cause of liberating mankind.

The revolutionary theory of the great leader Comrade Kim Il-song is truly a revolutionary theory created, developed and enriched not in an ivory tower far from reality, but in difficult and complex struggle, and is an historic summation of the practical experience gained by the revolutionary movement of our era.

It is for this reason that the revolutionary theory of chuche possesses invincible power, and that the force of its revolutionary impact and its innovative import are tremendously enhanced with each passing day.

Today the revolutionary theory of chuche is being further intensified and developed by the beloved Comrade Kim Chong-il. The beloved Comrade Kim Chong-il is fiercely defending and preserving the revolutionary theory of chuche while scientifically proving and comprehensively systematizing its truth, creativity and greatness. Illuminating the fact that the revolutionary cause of the working class is in essence the revolutionary cause of the leader, the beloved Comrade Kim Chong-il has fully explained the theoretical and practical problems arising in continuing and fulfilling the cause of the leader, and is

wisely leading the historic march of our people to model the whole society after the chuche idea.

We must advance the historic cause of modeling the whole society after the chuche idea by revering the great leader Comrade Kim Il-song and holding fast to the revolutionary theory of chuche under the leadership of the party.

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CSO: 4109/016

THE IDEO-THEORETICAL ACTIVITY OF THE RESPECTED AND BELOVED LEADER COMRADE KIM IL-SONG IS A GREAT MODEL SHINING WITH CREATIVITY

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 22-27

[Yang Hyo'ng-so'm]

[Text] We live today in a proud era of pushing on with the glorious revolutionary cause of chuche generation after generation. It is with boundless reverence that all party members look back with deep emotion on the course and achievements of the great leader Comrade Kim Il-song 's immortal revolutionary struggle during this era.

The life of the respected and beloved Comrade Kim Il-song, the greatest revolutionary genius and ideo-theoretician produced by mankind, is a glorious history of discovering the truths of chuche by means of creative ideo-theoretical activity and of brilliantly charting the future course of the times and the revolution, and is a chronicle of creation involving the remaking of the modern history of Korea through heavy practical revolution, and the leading of the masses along the path of freedom, independence and socialism.

* * *

Great ideology plays an enormous formative role in socio-historic development. The progress of an era and the development of a revolutionary movement are molded by great ideology.

Human history vividly shows that it is only when there is a revolutionary ideology that correctly reflects the demands of the times and the aspirations of the masses, and accurately charts the future course of revolution, that the masses can become true masters of history and that a socio-historic movement can develop.

The revolutionary ideology and chuche ideology of the respected and beloved leader Comrade Kim Il-song exert truly enormous influence in our day and age on the ideo-spiritual life of mankind and on the process of revolutionary change in the world.

As a result of the great formative role played by the revolutionary thought of Comrade Kim Il-song, which takes the chuche idea as its essence, the Korean revolution, which in the past had gone through many twists and turns, established the historic cause of national liberation and class liberation under the banner of freedom and entered the new and higher stage of building socialism and communism, and on the world stage the revolutionary process of shaping a new world free from subordination and domination is being accelerated.

Our people have an ancient history spanning thousands of years, but never have they known a great revolutionary ideology like that of the respected and beloved leader Comrade Kim Il-song, a revolutionary ideology that has such enormous power of attraction and ever-victorious power in shaping the destiny of the people and bringing about social change and progress, and so vigorously pushes forward the progressive movement of history.

The ever-victorious power of the revolutionary thought of the respected and beloved leader Comrade Kim Il-song that is being displayed in the process of revolutionary change in our era has its source in the creative ideos-theoretical activity of the great leader.

The ideos-theoretical activity of the respected and beloved leader Comrade Kim Il-song is consistent in its high degree of creativity.

Creativity is the life of the ideos-theoretical activity of the respected and beloved leader Comrade Kim Il-song. The greatness and immortal vitality of the ideos-theoretical activity of the respected and beloved leader Comrade Kim Il-song derive from this creativity.

Creativity is an essential requirement of ideos-theoretical activity.

Ideos-theoretical activity is the process of theoretical speculation that discovers the essence and inevitability of socio-historic movements and revolutionary movements, and finds scientific methods for remaking nature and society.

Socio-historic movements and revolutionary movements, however, are in essence creative movements of the masses. Inasmuch as the actions of the masses to gain an independent life constitute a struggle to remake and transform nature and society to suit their own needs and interests, they take on a creative character.

Given the fact that ideos-theoretical activity is the activity of defining the essence and inevitability of socio-historic movements and revolutionary movements as creative movements of the masses, it requires a high degree of creativity. Without creative ideos-theoretical activity, scientific and revolutionary ideology and theory that accurately embody the inevitability of historic development would not be possible.

The history of development of the revolutionary thought of the working class vividly shows that the more ideos-theoretical activity embodies a high degree of creativity, the greater is the scientific and revolutionary orientation of

the ideology and theory created, and the greater the contribution made to the development of progressive thought of mankind.

The creatively consistent ideo-theoretical activity of the respected and beloved leader Comrade Kim Il-song not only embodies its own essential requirements at the highest stage, but also most accurately reflects the life and death requirements of a new era in history and of the Korean revolution.

The ideo-theoretical activity of the leader of the working class is conceived and developed on the basis of the requirements of fixed era-related conditions and those of the revolutionary reality of the nation in which he himself lives and acts. Therefore, the nature of ideo-theoretical activity is defined by era-related conditions and the demands of practical revolution.

The new era of chuche in which the great leader Comrade Kim Il-song launched his revolutionary activity is an era unique in its demand for a level of creativity incomparably higher than past eras in both practical revolutionary struggle and the domain of ideo-theoretical activity.

During the 1920's, when the great leader Comrade Kim Il-song embarked on the path of revolution, the revolutionary struggle of the working class and the masses against exploitation, oppression, subordination and domination was being launched on a worldwide scale.

In order to advance revolution under new historic conditions that had undergone change, the working class and people of every nation had to solve all problems possessed of the consciousness that they were the masters and in a manner suited to their own situation.

In our nation, given the special nature of historic development and the complexity and difficulty of revolution, this problem took on special importance. From the beginning the Korean revolution was a difficult and complex revolution that had to face powerful Japanese imperialism while carrying out both the task of anti-imperialist national liberation and the task of anti-feudal democratic revolution. Further, it was an arduous revolution in which socialist revolution had to be carried out in a nation that had been a backward colonial and semi-feudal society, and a path blazed for an all-people advance to socialism.

Even after the Korean revolution had advanced a long way, not to mention at its inception, it still faced the life and death requirement of solving all problems independently and creatively.

Embodying the practical requirements of a new era in history and of the Korean revolution, from the very first day that he embarked on the path of revolution the respected and beloved leader Comrade Kim Il-song had already defined the principle that revolution must be waged with one's own people taking responsibility for it using their own strength, and that all problems arising in revolution must be solved independently and creatively, and it was on that basis that he creatively launched his ideo-theoretical activity.

The greatness and invincible power of the creative ideo-theoretical activity of the respected and beloved leader Comrade Kim Il-song derive first of all from the fact that the entire process of his ideo-theoretical activity is centered on the masses.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The chuche idea established a new viewpoint and position that looked upon the masses as the central actors in historical development and social revolution." ("On the Chuche Idea" Booklet, p 77)

Launching ideo-theoretical activity by centering on the masses is one of the fundamental requirements for setting forth correct revolutionary ideology and theory that accurately reflect the inevitability of socio-historic development and revolutionary movement, and for fulfilling the mission of ideo-theoretical activity.

Socio-historic and revolutionary movements occur and develop through the struggle of the masses to remake nature and society. Therefore, if scientific revolutionary ideology and theory are to be created that accurately reflect the inevitability of historical development and the development of revolutionary movements, the masses must be placed at the center of ideo-theoretical activity.

Furthermore, in our era, when the masses have appeared on the scene as masters of the world and revolutionary struggle is being launched more broadly and deeply on the basis of their independent ideological consciousness and creativity, only by centering on the masses in carrying out ideo-theoretical activity can the principles of revolutionary movement and the inevitability of historical development be correctly explained.

Developing ideo-theoretical activity centered on the masses is a firm guarantee for fulfilling the noble mission of ideo-theoretical activity.

The fundamental mission of ideo-theoretical activity is that of illuminating correct revolutionary ideology and theory for guiding the struggle of the masses to shape their destiny to victory. Inasmuch as the struggle to shape the destiny of the masses is work carried out on behalf of the masses by the masses themselves, the revolutionary ideology and theory that guide this struggle must strictly protect the interests of the masses and enhance their role. The value and power of revolutionary ideology and theory are determined by how well they protect the interests of the masses and to what extent they enhance the role of the masses.

Therefore, all ideo-theoretical activity must be activity that thoroughly defines the essentiality of protecting the interests of the masses and maximizing their role, and if such is to be the case, then the masses must be placed at the center.

Placing the masses at the center is one of the fundamental requirements for assuring a scientific and revolutionary orientation for such ideo-theoretical activity.

The creativity and invincible power of ideo-theoretical activity centered on the working masses are vividly demonstrated in the establishment and development by the respected and beloved leader Comrade Kim Il-song of a people-centered world view.

By scientifically explaining that independence, creativity and awareness are fundamental traits of individuals, and by placing the masses at the center of inquiry, the great leader Comrade Kim Il-song created a new revolutionary world view and a new people-centered world view. Based on a new philosophical principle that man is the master of all things and decides all things, the people-centered world view defines opinions, viewpoints and positions concerning the world with man in the central position, and illuminates the inevitability of social history from the standpoint of the fact that the working masses are the main actors in history, that the history of mankind is the history of the struggle of the working masses for independence, and that history develops and social movements take place as a result of the creative activity of the masses. With the creation of the people-centered world view, a new era in the development of the history of philosophy began to unfold in which a new way of philosophical thinking was established that looks at all things in terms of the position and role of man, and a philosophical theory was developed that attaches primary importance to man.

Given the creative ideo-theoretical activity that the respected and beloved leader Comrade Kim Il-song launched by placing the working masses at the center, the revolutionary thought of the leader became a people-centered world view that regards all things with man in the center and makes all things serve man, and became a revolutionary doctrine for achieving the independence of the working masses. In making the working masses the center of inquiry is found the source of the incomparable creativity and infinite power of the revolutionary thought of the great Comrade Kim Il-song.

The greatness and invincible power of the creative ideo-theoretical activity of the respected and beloved leader Comrade Kim Il-song derive next from its development based on the living reality of every nation, putting the revolution of one's own nation in the center.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"A revolutionary movement requires that all problems be solved in a manner consistent with the changing and developing situation and with the fundamental conditions of the nation." ([*"On the Chuche Idea"*] Ibid., p 59)

Engaging in ideo-theoretical activity based on the fundamental conditions and living reality of one's own nation is an essential requirement for creating the correct guiding ideology for the revolution and construction of any

nation, and is a basic factor that guarantees a scientific and realistic approach to ideo-theoretical activity.

A revolutionary movement is always carried out within the context of continuous change and under the unique historical conditions of a given nation. The same circumstances and conditions cannot exist in revolution and construction in all nations in all eras. Therefore, in order to successfully carry out revolution and construction, there must be revolutionary ideology and revolutionary theory that suit the fundamental reality and practical revolution of one's own nation, and if that is to be the case, ideo-theoretical activity must be launched based on the living reality of one's own nation. Inasmuch as revolutionary ideology and theory are an ideo-theoretical reflection of the concrete practical demands of revolution, only by undertaking ideo-theoretical activity based on the living reality of one's own nation can scientific and realistic ideology and theory be produced that conform to the fundamental circumstances and historic conditions of the nation. The starting point in launching ideo-theoretical activity is not some existing hypothesis or formula, but living reality, and the backdrop for developing ideology and theory is not another nation, but the concrete reality and actual conditions of one's own nation.

Undertaking ideo-theoretical activity based on the concrete conditions and living reality of one's own nation has even more urgent significance in our era. In our era revolution and construction are launched on the national level. In addition, revolutionary struggle has become incomparably intense and developed, and as a result many new theoretical and practical problems are created. Reality demands that new principles and methods for revolution and construction be found that center on the revolution of one's own nation and conform to one's own actual situation, and that the guiding theory and strategy of one's own nation's revolution be revamped.

If these era-related requirements are to be fully satisfied, ideo-theoretical activity based on living reality must be launched.

The starting point of the ideo-theoretical activity of the respected and beloved leader Comrade Kim Il-song is the Korean revolution and the living reality of our nation. The foundation of all of the scientific theoretical research and inquiry of the respected and beloved leader is infused with the reality of our nation, and all ideology and theory developed by the leader reflect the practical demands of none other than the Korean revolution.

The respected and beloved leader Comrade Kim Il-song has always started with the practical demands and concrete reality of our revolution in defining and solving problems, regardless of what field of ideology and theory is involved.

In contrast to previous theories based on the socio-historic conditions of developed capitalist nations in Europe, the theory and strategy of the great leader Comrade Kim Il-song on anti-imperialist and anti-feudal democratic revolution and socialist revolution, as well as his course of revolution and principles of struggle for socialist and communist construction, were developed starting with the historic conditions and concrete reality of our nation as it had been as a backward colonial and semi-feudal society, and

thereby resulted in the most correct revolutionary theory and strategy which conformed to the practical requirements of the Korean revolution.

The respected and beloved leader Comrade Kim Il-song has adapted all ideology and theory to the conditions and requirements of our era today.

The scientificness and power of ideology and theory depend on how deeply they embody the demands of the times. Only that theory which not only is based on the living reality of its own nation, but also reflects the demands of a new era, is powerful.

By creatively defining and solving all problems, from the problem of world view to the principles and fundamental methods of revolution, in accordance with the requirements of practical revolution in a chuche era in which the masses have appeared on the scene as masters of history and their own destiny, the great leader Comrade Kim Il-song newly established a guiding ideology and guiding theory of revolution that conform to the reality of today.

The ideology and theory delineated by the great leader Comrade Kim Il-song are thus new and creative ideology and theory developed on the basis of the demands of a new era and the living reality of our nation. For precisely that reason, they give off a dazzling light as great revolutionary thought that embodies a sense of science, reality, creativity and era at the highest level.

The greatness and invincible power of the creative ideo-theoretical activity of the great leader Comrade Kim Il-song also derive from the fact that the entire process of his ideo-theoretical activity is organically joined with practical revolution.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The leader consistently launched ideo-theoretical activity starting with practical revolution, and through the process of providing solutions to the problems presented by practical revolution, developed and enriched revolutionary ideology and theory." ([*"On the Chuche Idea"*] Ibid., p 7)

Ideology and theory reflect the practical demands of revolution and are also necessary for practical revolution. The power of ideology and theory is determined, and the breadth and depth of ideo-theoretical activity gauged, by the manner in which practical revolution is fused with ideo-theoretical activity.

Great revolutionary ideology and theory, and new revolutionary principles and struggle methods, result from ideo-theoretical activity that has been organically fused with practical revolution. The sutra- and dogma-stained pap that issues forth from ivory towers far from practical revolution never gets beyond theory.

To launch ideo-theoretical activity based on practical revolution means to come to grips with new theoretical problems in practical application and to

build upon practical experience in upgrading theory, and to prove the justness of theory through practical application and further develop and enrich it.

Only on the basis of the practical revolution of the masses is it possible to perceive their independent aspirations and needs and the correct theory for fulfilling them, and to accurately define the struggle strategy and tactics for leading the revolutionary struggle of the working masses to victory.

The ideo-theoretical activity of the great leader Comrade Kim Il-song has the hallmark of creative ideo-theoretical activity organically bound to practical revolution.

During the long period of time from the first day that he embarked on the path of revolution up to today, the respected and beloved leader Comrade Kim Il-song consistently launched his ideo-theoretical activity by starting with the revolutionary struggle for the independence, freedom, socialism and communism called for by the chuche era, and developed and enriched the revolutionary thought of the working class through the process of providing solutions to the problems faced by practical revolution in gaining national liberation, class liberation and the liberation of mankind.

The great leader Comrade Kim Il-song carved the creative path of anti-imperialist and anti-feudal democratic revolution on the snow-blinded treks of anti-Japanese revolutionary struggle and on the path of bloody revolutionary war, and, going among the farmers after liberation and coming to a full awareness of their epochal desire for land, designed a new program to solve the land problem. Conducting on-the-spot guidance in numerous rural villages after the war, the respected and beloved leader Comrade Kim Il-song scientifically perceived the living requirements of the rural masses and the chuche revolutionary forces capable of fulfilling them, explaining the creative course for socialist upgrading of production relationships, and, having sat down face-to-face with workers and farmers in the period after the socialist system was established, created a new industrial guidance system and agriculture guidance system based on his discussion with them of methods for rationally managing the socialist economy.

All of the ideology and theory produced by the respected and beloved leader Comrade Kim Il-song provided scientific explanations for the practical requirements of revolution and construction, and built upon the experience of the broad practical activity of the leader. All of the theories on all aspects of revolution and construction, including theories on each stage of revolution and construction, such as the theory on anti-imperialist and anti-feudal democratic revolution as a new form of revolution, and the theory on building party and popular political power and the theory of self-dependent national economic construction, are all the shining result of ideo-theoretical activity based on the noble practical experience of the great leader.

All of the ideology and theory produced by the great leader Comrade Kim Il-song were created, and have been developed and enriched, in the process of enormous creation and profound change to successfully advance and complete this revolutionary cause of chuche and the cause of socialism and communism. It is precisely for that reason that the revolutionary thought of the

respected and beloved leader Comrade Kim Il-song embodies a revolutionary power incomparably greater than ideology and theory derived as the result of simple theoretical speculation, and constitutes the militant banner for vigorously pushing forward the revolutionary struggle of the people of our era to remake society, nature and mankind in accordance with the demands of chuche, and to complete the cause of socialism and communism.

The organic fusion of ideo-theoretical activity with practical revolution is truly a basic factor in maintaining the greatness and ever-victorious power of the ideo-theoretical activity of the respected and beloved leader.

The respected and beloved leader Comrade Kim Il-song's ideo-theoretical activity, resplendent with creativity, has brought about with its greatness and invincible power a fundamental transformation in the ideo-spiritual life of our people and in the carrying out of the revolutionary cause.

The greatest transformation that has been achieved with the creative ideo-theoretical activity of the respected and beloved leader Comrade Kim Il-song is the creation of the immortal chuche idea, and based on it the comprehensive detailing of revolutionary theory and leadership methods, and thereby the perfection of the revolutionary thought of Comrade Kim Il-song as an overall ideological and theoretical system.

As a result of this great transformation, our people have become a most dignified and proud people who, for the first time in history, live consciously with their own guiding ideology. This represents a great event of historic proportions which enabled our people to bring to an end a history of shame in which for centuries they lived in accordance with the will of others, without a correct guiding ideology of their own, and to enjoy an independent and creative life in all its ideological and spiritual aspects.

Through the creative ideo-theoretical activity of the great leader Comrade Kim Il-song the chuche idea, theory and method were created and enriched, and as a result the Korean revolution broke free from the infantile tantrums of flunkeyism and dogmatism, overcame the hardships and pain suffered from its inception, and successfully pushed its way through the course of bitter struggle.

That our people were able to secure an historic victory in anti-Japanese revolutionary struggle, fulfill the cause of fatherland restoration, and score victories in anti-imperialist and anti-feudal democratic revolution and in socialist revolution, and on that foundation create a new socialist way of life and blaze the path of rebirth for socialism and communism, was due entirely to the fact that the course of revolution was brilliantly charted through the creative ideo-theoretical activity of the great leader Comrade Kim Il-song.

The ideo-theoretical activity, shining with creativity, of the respected and beloved leader Comrade Kim Il-song has made immortal contributions to the development of the revolutionary thought of the working class and to the carrying out of the cause of revolution. As a result of the creative ideo-theoretical activity of the great leader Comrade Kim Il-song, a new path of

revolution for creating a new world of independence, and a broad path for independently and creatively waging revolution, have been opened.

The creative ideo-theoretical activity of the great leader Comrade Kim Il-song is today being gloriously continued by our party, and our revolution is advancing vigorously to the new and higher stage of modeling the whole society after the chuche idea.

We must advance the final victory of the cause of revolution by forever revering the great leader Comrade Kim Il-song and fighting fiercely behind the banner of the chuche idea under the leadership of our party.

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CSO: 4109/016

LOYALTY TO THE RESPECTED AND BELOVED LEADER COMRADE KIM IL-SONG IS THE IDEO-SPIRITUAL WELLSPRING ASSURING CONTINUITY OF THE KOREAN REVOLUTION

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 28-33

[Article by Yi Ku'n-mo]

[Text] Loyalty to the leader of the working class is the ideo-spiritual wellspring that engenders continuous power in carrying out the revolutionary cause, from inception to completion, and that keeps the pulse of revolution throbbing.

The revolutionary cause of the working class advances victoriously through the self-sacrificing struggle of revolutionary fighters who uphold the correct guidance of the leader, and the completion of the revolutionary cause is firmly guaranteed by the continued loyalty of the masses to the leader of the revolution, generation after generation.

History teaches the basic truth that when the leader who first blazed the path of revolutionary victory is held in loyal esteem, and the leader of the revolution followed into battle, the revolutionary cause can be advanced without pause to victory.

To fully revere and forever follow the leader of the revolution constitute the lofty ideo-spiritual character maintained by the Korean communists and people.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"The respected and beloved Comrade Kim Il-song is the great leader revered for the first time in the thousands of years of history of our nation, and the teacher and father of our people.

"To forever revere the great leader Comrade Kim Il-song is the sacred duty and unchanging revolutionary conviction of Korean communists." ("The Korean Workers Party Is a Chucho-Type Revolutionary Party that Perpetuates the Glorious Tradition of 'T.D.' [Unity and Solidarity]" Booklet, p 33)

The respected and beloved leader Comrade Kim Il-song is the brains and heart of the Korean revolution, and the bosom of the leader is a motherly bosom to which all of our people entrust their destiny, and in which lives of true usefulness are brought into bloom. By revering the respected and beloved Comrade Kim Il-song as their leader, the Korean communists and people have been enabled to follow the true path of revolution in gloriously shaping the destiny of fatherland and nation, and, with the proud honor of revolutionaries, to boldly strike out on the path of arduous struggle. Unconditional faith in and loyal upholding of the respected and beloved leader are the unshakeable belief and ironclad will that have been deeply rooted in the hearts of our people through the experience of actual life.

As a noble ideological sentiment treasured from the time that the greatness and achievements of the leader were first taken to heart, the loyalty of our people to the respected and beloved leader Comrade Kim Il-song has been the most sacred ideo-spiritual characteristic of chuche-type communist revolutionaries.

The loyalty to leader maintained by our people is a noble ideological sentiment based not on some opportunity for gain or sense of obligation, but rather on firm revolutionary faith, awareness and clear conscience, and a noble bearing derived from comradely duty and ties of kinship between leader and fighter, guide and people, that cannot be torn apart. It is also an ironclad faith and will that took shape and jelled during the process of protracted and arduous struggle. It is precisely for these reasons that the loyalty of our people to the leader of the revolution will be perpetuated generation after generation, possessed of eternal vitality, and firmly guarantee the final victory of the revolutionary cause.

That the loyalty of our people for the leader serves as a firm guarantee for the continuation of the revolutionary cause derives first and foremost from the fact that it is capable of preserving the purity of, and carrying out to completion, the thought and leadership of the great leader Comrade Kim Il-song generation after generation.

Loyalty to the leader is expressed through infusing and continuously adhering to the thought and will of the leader as belief, and upholding the guidance of the leader with loyalty. By going out to the fight upholding the thought and guidance of the leader, revolutionaries and the people plant themselves firmly on the path of true revolution and fulfill their honorable mission and duty as revolutionaries. When endless loyalty to the leader is maintained, it is possible to loyally uphold and carry out to completion the thought and guidance of the leader.

The revolutionary activity of communist revolutionaries is the struggle to fulfill the thought and guidance of the leader. Only by making the revolutionary thought of the leader a firm guiding principle and thoroughly applying the guidance of the leader can the revolutionary task be correctly perpetuated, and carried out to completion generation after generation. If the thought and guidance of the leader are to be resolutely preserved and gloriously applied, and the revolutionary cause carried out to completion,

there must be a firm guarantee in the form of loyalty that perpetuates them in their purity.

The cause of the Korean revolution that was pioneered early on by the great leader Comrade Kim Il-song in the forests of Paektu has been able to trod the path of victory as a result of the noble loyalty of revolutionaries who fought faithfully, upholding the revolutionary thought and guidance of the leader, and to gloriously blaze the struggle for freedom, independence and socialism.

The proud course of the Korean revolution in advancing vigorously along the path of glory is a history of courageous deeds on the part of Korean communists and people who fought faithfully, upholding the revolutionary thought and guidance of the respected and beloved leader.

The noble loyalty of our people who upheld and gloriously applied the thought and guidance of the great leader Comrade Kim Il-song has been solidified and tempered in the process of upholding and implementing the ideology, theory and leadership of our Party Center, who is brilliantly carrying on the cause of chuche pioneered by the leader.

When the loyalty to the leader who first blazed the path of revolution is perpetuated in its purity by applying the ideology, theory and leadership of the party that is continuing the cause of the leader, the final victory of the revolutionary cause can be vigorously pursued.

The ideology and leadership of our party are decisive factors in guaranteeing the victorious advance and completion of the Korean revolution. If not for the ideology and leadership of our party, the completion of the cause of socialism and communism in our nation, as well as the endless prosperity of and bright future for our fatherland and people, would be inconceivable.

By establishing the modeling of the whole society after the chuche idea as a program of great communist construction and forcefully standing in the vanguard of the struggle to fulfill it, our party is today thoroughly applying the revolutionary thought and leadership of the respected and beloved leader Comrade Kim Il-song in revolution and construction, and is wisely leading the struggle for the final victory of the revolutionary cause of chuche.

Under the energetic ideo-theoretical activity and vital leadership of the party, our people clearly foresee the final victory of the Korean revolution and commit all their loyalty to that course.

In resolutely upholding the thought and leadership of the party, possessed of the zeal of high loyalty, lays a firm guarantee for assuring the continuation of the revolution and for carrying out to completion the cause of revolution and the cause of socialism and communism pioneered by the great leader Comrade Kim Il-song.

That loyalty to the respected and beloved leader Comrade Kim Il-song resolutely assures the continuity of our revolutionary cause also derives from the fact that it serves to preserve the purity of the unity and solidarity of

our revolutionary ranks, and to continuously solidify and develop them generation after generation.

Loyalty to the leader is expressed in the lofty revolutionary spirit of protecting and preserving the great achievements attained by the leader, and the unity and solidarity of ideological will of revolutionary ranks, as one would one's own eyes. Without the loyalty of revolutionary fighters and people who would fight faithfully on, rallying firmly as one around the leader, there could be no such thing as unity of ideological will of revolutionary ranks.

Revolution begins with the firm binding together into revolutionary ranks of revolutionary fighters who have the same goals as the leader, advances victoriously through the strength of this unity, and concludes through the perpetuation of unity.

When the unity and solidarity of party and revolutionary ranks are formed on the basis of endless loyalty to the leader and the ideological will of the leader, they possess invincible power and vitality. Only such unity and solidarity are perpetuated in their purity across eras and generations, and serve to firmly guarantee the continuation of the revolutionary cause. Only when revolutionary ranks are bound firmly together, based on a single ideological will with the leader at the center, can their purity and stability be maintained and further strengthened, regardless of the time that passes or how great a distance the revolution advances.

From the beginning our revolutionary ranks formed a pure and unified body through strong bonds and high loyalty based on the attitude, position and revolutionary leader viewpoint of Korean communists and people who revered the great leader Comrade Kim Il-song as the focal point of loyalty. The resulting unity and solidarity came to possess an immutability that absolutely would not waver or change, regardless of how much time passed or how bad the situation faced.

By taking the revolutionary leader viewpoint as their basic texture and being based on the greatness of the party and the leader, the unity and solidarity of our revolutionary ranks possess an invincible power that assures the continuity of the cause of revolution across the ages and generations.

Based on a loyalty to party and leader that have been kept intact today, the unity and solidarity of our revolutionary ranks forged in history have become firmer than at any previous time, and have been tempered into ranks of loyalty in which all the people endlessly believe in and follow the party.

Our party is the eternal protector and center of unity and solidarity. A major problem that has developed as the revolution has moved to a higher stage is that of preserving the center of unity and solidarity generation after generation.

Unity and solidarity that put the leader in the center, not just in the pioneering and advancing of revolution but also in the struggle for its completion, are decisive factors in the victory of the revolutionary cause.

Today our people firmly believe in the final victory of the cause of chuche under the leadership of the beloved Comrade Kim Chong-il, who stands in the vanguard of guiding the modeling of the whole society after the chuche idea, and are advancing vigorously by rallying as one around the head of the Party Center. The loyalty of our people, who have formed a unity of one mind with the party and a cohesive unity and solidarity based on the singular aspiration and will of party and people, and who endlessly uphold the party, bespeaks the fact that unity and solidarity in our nation are being continuously solidified and developed generation after generation.

Today our revolutionary ranks are overflowing with a loyalty of believing and trusting in the party that corresponds to their loyalty to the great leader. As a result, our revolutionary ranks have formed a most pure body of unity that lives and acts only in accordance with the ideological will of the leader, and loyally upholds the party.

The fact that the unity and solidarity of our revolutionary ranks have been preserved in their purity and formed into a firm foundation capable of continuous solidification and development, generation after generation, represents a great turning point in assuring the continuity of the Korean revolution and the attainment of its final victory.

That loyalty to the great leader Comrade Kim Il-song is a guarantee for the continuance of our revolutionary cause lays also in the fact that it is capable of eternally glorifying the noble experiences and exploits achieved by the leader.

The immortal achievements and struggle experiences attained by the leader who first blazed the path of revolutionary victory have been preserved in their purity, and gloriously applied in revolution and construction, through endless loyalty to the leader. Endless loyalty to the leader has been expressed by making the revolutionary achievements created by the leader into a cornerstone for, and noble assets of, the completion of the revolutionary cause, and by applying them brilliantly generation after generation. If not for the loyalty that regards the achievements and struggle experiences of the leader as precious, and glorifies them to the end, they could not be continued generation after generation or applied correctly in revolution and construction.

Under the banner of the chuche idea, the great leader Comrade Kim Il-song early on charted an unfamiliar course never before seen by anyone, and gained invaluable struggle experience and glorious achievements in the course of leading the Korean revolution to victory. In order to continuously glorify these achievements and struggle experience as valuable assets and cornerstones for the final victory of the chuche cause, they must be considered valuable and thoroughly applied.

Regarding as invaluable the assets personally created by the respected and beloved leader Comrade Kim Il-song at the inception of the chuche cause, our party has led revolution and construction to continuous upsurges based on them, and our people, holding high the militant slogan "In production, study

and life--all in the manner of anti-Japanese guerrillas" coined by the party, always live and work wherever they are with the revolutionary spirit of Paektu and the anti-Japanese struggle attitude. As a result, the spirit of Paektu pervades the entire nation and all of the noble legacies created at the inception of our revolution are glowing with a proud light. With a great party that considers the achievements and experiences of the great leader as even more valuable as time goes by, and tempers them into the cornerstone of the revolution, our glorious revolutionary tradition will have eternal vitality even in the future communist society.

In the process of brilliantly embodying the achievements and experience of the leader, our party has presented the fatherland and people with immortal exploits, and is thereby further developing and enriching the anti-Japanese tradition.

The fact that the achievements and experience gained by the great leader are being resolutely preserved, and the anti-Japanese tradition further developed and enriched, by our party, serves as a firm guarantee for victoriously advancing and completing the cause of chuche.

Such endless loyalty to the great leader Comrade Kim Il-song is the noble ideo-spiritual bearing of our people, and a fundamental guarantee capable of carrying out the revolutionary cause of chuche pioneered by the leader generation after generation.

Loyalty to the leader of the revolution serves as the glorious tradition of the Korean communist movement, and, hand-in-hand with the advance of our revolution, is demonstrating invincible power and vigorously promoting the final victory of the cause of chuche.

Just as revolutionary struggle has continuity, the ideo-spiritual demeanor of our people is developed in the context of historical continuity. The noble temperament of revolutionaries that took shape at the inception of the revolution has been further solidified and developed through the process of perpetuation.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"From the first days of our revolution Korean communists overcame all manner of obstacles and walked the path of struggle and victory with the conviction that only by revering the great Comrade Kim Il-song above all others could they blaze the future course of arduous revolution, and, entrusting their destiny to the great Comrade Kim Il-song, lived and fought with single-minded loyalty to the leader even though their lives may have been short." (["The Korean Workers Party...."] Ibid., p 33)

The boundless respect and faith of unconditionally believing in and following the leader of the revolution constitute the most noble-minded and traditional ideo-spiritual trait taken to heart by Korean communists and people.

At the inception of our revolution the young communists of Korea took to heart the greatness and personal dignity of the respected and beloved leader Comrade Kim Il-song, and, beginning with that revolutionary faith and obligation, came to revere the general as the sun of the nation and the center of the unity and solidarity of revolutionary ranks. Under the difficult conditions of having neither party nor political power, they created the outstanding example of accepting a leader of the revolution. The loyalty of the young communists in upholding a leader was most noble in terms of its intensity and purity. The lofty spiritual world that they engendered therein has become a true pattern for teaching numerous communist revolutionaries over the years.

Anti-Japanese revolutionary martyrs, such as the communist revolutionary fighter Comrade Kim Chong-suk, who were active in the bitter anti-Japanese days, were infused with the great dignity and honor of waging revolution while revering the respected and beloved Comrade Kim Il-song above all others, and always marshalled their strength and courage to defend headquarters, fighting ferociously without let up. After liberation, anti-Japanese revolutionary fighters throughout the entire party, all the nation and the entire military, such as Comrade Kim Chaek, fought loyally from day-to-day to assist the great leader Comrade Kim Il-song, and even during the difficult times after the war there were many loyal people who, like Grandmother Tae-song, faithfully believed in and followed only the leader. To believe in and follow the leader of the revolution, no matter how the revolution advances or the generations change, is the unshakeable belief rooted deeply in the hearts of the Korean communists and people.

The communists and people of Korea also understood the protection of the great leader Comrade Kim Il-song to be a major problem in defending the Korean revolution, and considered being a fighter on this path to be of the highest honor. At every difficult stage of our revolution, revolutionary fighters defended the leaders with their lives. Such were the anti-Japanese revolutionary martyrs such as Comrade O Chung-hup, who gave his life without hesitation to defend the headquarters of the revolution, and the courageous fighters of the Fatherland Liberation War era who used their bodies to block the onslaught of the enemy on the burning hills while shouting out "Long live General Kim Il-song." Their exploits live on in our hearts today, and vigorously spur us on down the loyal path of defending party and leader. The communists and people of Korea also fought with the revolutionary conviction that they did not have the right to die before implementing the orders and instructions of the great leader Comrade Kim Il-song. Even during the period after liberation when the domestic and foreign situation was complex our people were able to found a new fatherland within a short period of time, and after the war our brave working class created the new history of chollima in order to thoroughly defend and implement the basic line of socialist economic construction.

Revolutionary fighters and people upheld and fiercely defended the leader of the revolution, devoting everything to the fight to implement the thought and intent of the leader, and that is precisely what constitutes the tradition of loyalty created during the Korean communist movement.

Given loyal revolutionary fighters and people who have been imbued with the anti-Japanese revolutionary spirit, we have been able to gloriously carry out a two-stage revolution even under conditions where the plots of all manner of enemies were being continuously and viciously played out, and to always achieve enormous leaps forward and miracles in socialist construction, and today to successfully advance the revolutionary cause of the new and higher stage of modeling the whole society after the chuche idea.

The noble ideo-spiritual character of our people who uphold the leader of the revolution with loyalty is being further demonstrated in the historic march to model the whole society after the chuche idea.

The loyalty of our people as they uphold the leader is being perpetuated today by continuously trusting in and following the party, and is being further tempered as the days pass.

Our people, who have been deeply infused with the immortal achievements and greatness of the party in the process of carrying out the cause of modeling the whole society after the chuche idea, are fused together with a burning spirit with which they all meld together, whether they have waged revolution for a long time or a short time, in upholding the Party Center.

All party members and workers are raising up the slogan "Let us become the Kim Hyok and Cha Kwang-su of the 1980's." This slogan is filled with the ironclad will and conviction of our people to uphold the leader until that time when the revolutionary leader viewpoint of young communists is fully emulated and the final victory of the revolutionary cause gained. All of our party members and workers are filled with the firm determination to always fight fiercely, following the party, just as the true Korean communists of the past trod the long path of revolution as intended by the great leader. Although the generations of our revolution have changed over the long period of half a century, the loyalty that fills our revolutionary ranks is no different today than it was in the past. That it is not possible to live or wage revolution apart from the bosom of the party is the resolute conviction of our people today. Our people thoroughly implement the instructions and decisions of the party with the firm resolution that their destiny is forever tied to the party. This bespeaks the fact that our people have been firmly prepared with the political thought that enables them to fight to the end, believing only in party and leader, no matter what difficult obstacle may confront them.

The fact that our society is filled with the noble attitude of upholding party and leader is the greatest success in attaining the final victory of the cause of chuche. If this success is to be continuously solidified and continued, all cadre and party members must forever preserve their unchanging loyalty.

We must first of all be deeply conscious of that which is permanent in the loyalty of revolutionaries, and strive positively to more firmly imbue ourselves with political thought.

The achievements and legacies of the past have been glorified only through the fierce struggle for continued loyalty to party and leader. All cadre and party members must establish the high requirement that their own loyalty is

lacking, further temper themselves with political thought, and firmly establish a revolutionary world view. This means that they must become perceptive and faithful revolutionaries who, like Comrades Kim Hyok, Cha Kwang-su and Kim Chaek, are devoted in their loyalty.

A key guarantee for assuring the continuity of the Korean revolution is found in further tempering the hardness of the unity and solidarity of the revolutionary ranks that are rallied firmly around the head of the party and the leader.

If the unity and solidarity of our revolutionary ranks are to be more firmly tempered today, everyone must possess the position and attitude of true revolutionaries of the 1980's. The solidarity of revolutionary ranks has been further strengthened when the position and attitude of revolutionaries following the leader have been pure and sincere.

All cadre and party members must further temper our revolutionary ranks as ranks of loyalty, possessed of the perceptive position and attitude of upholding party and leader in good times as well as bad. To do so, our revolutionary ranks must strive to be continuously solidified and developed as a pure and unified body rallied rock-hard around the head of the party and leader.

The endless self-sacrifice and loyalty of our people in completing the cause of chuche are manifested in practical struggle to implement the teachings of the great leader Comrade Kim Il-song and the party policies that embody them.

The struggle to implement the teachings of the leader and the party policies that embody them is a worthwhile struggle to successfully advance the cause of chuche, and serves as a yardstick for measuring loyalty to party and leader.

The person who devotes his all with few words to implementing the line and policy of the party at his assigned revolutionary outpost is the true chuche-type communist revolutionary. As portrayed in the art film "The Old Aide to the Brigade Commander," the true value of a revolutionary does not lie in recognition or advancement. The true value of life is found in walking the path of loyalty at the outpost assigned by the party.

Like the hero of the film, all cadre and party members should display the revolutionary attitude of implementing the line and policy of the party on the principle of absoluteness and unconditionality, possessed of the spirit of loyally following the party with noble bearing and without any desire for some recognition or personal reward.

We must repay with loyalty the high expectations of party and leader for the celebration of the 40th anniversaries of fatherland liberation and the founding of the party as grand celebrations of victors by upholding the resolutions of the 10th Plenum of the Sixth Party Congress and bringing about new productive upsurges at every battlefield of socialist construction.

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CSO: 4109/016

GREAT LEADERSHIP THAT MADE THE ROCK-HARD UNITY AND SOLIDARITY OF THE PARTY A REALITY

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 34-39

[Article by Chang Chong-yo'p]

[Text] Strengthening party unity and solidarity is a fundamental problem arising in building the party of the working class, and a fundamental guarantee for successfully carrying out revolutionary struggle and construction. The party with unity and solidarity is invincible, and there is nothing more valuable in the building of the party of the working class than unity and solidarity of party ranks. Only by strengthening the unity and solidarity of the party can the existence of the party itself be maintained, and the militancy and leadership authority of the party increased, so that it can fulfill its mission and role as the general staff of the revolution.

The unity and solidarity of the party of the working class are given shape by the outstanding leader who first blazes the path of revolution, and further tempered and solidified under the guidance of the leader. The leader of the working class creates the guiding thought of the revolution so as to give shape to the ideological foundation of a unity and solidarity, rallies the entire party with the immortal exploits, and absolute authority and confidence, etched in the times and the revolution, and tempers the unity and solidarity of the party into something invincible. When the party of the working class fails to put an outstanding leader in the position of first importance in party and revolution, a true unity and solidarity based on a single center and a single ideology cannot be made a reality.

Our party has revered as its leader the great Comrade Kim Il-song, who personifies deep wisdom, scientific powers of penetration, outstanding leadership skill and noble-minded communist morality, and has upheld the leadership of the respected and beloved leader, and thereby has been able to attain a most pure, stable and invincible unity and solidarity.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Under the wise leadership of the great leader Comrade Kim Il-song, our party has created through protracted struggle the most stable and vital unity and solidarity in the history of the communist movement." ("The Korean Workers Party Is a Chuche-Type Revolutionary Party that Perpetuates the Glorious Tradition of 'T.D.' [Unity and Solidarity]" Booklet, p 36)

Deeply perceiving the importance of organizational unity and ideological solidarity in party ranks, the great leader Comrade Kim Il-song marked the attainment of party unity and solidarity as a fundamental principle of party building and as a basic problem bearing on the destiny of party and revolution, and wisely organized and led the struggle to continuously strengthen them.

Of importance in the leadership of the great leader Comrade Kim Il-song in attaining the unity and solidarity of ideological will in the party was the vigorous organization and development of the struggle to assure unitary ideology and leadership.

The unity and solidarity of ideological will that make the leader the focal point and that are based on the thought of the leader constitute the basic ingredients of the political and ideological unity and revolutionary solidarity of the party.

If a party is to become a unified entity of solid ideological will based on a single center and a single ideology, the entire party must be firmly bound together on the basis of the thought of the leader, and must move as one under the unitary guidance of the leader. This requirement can be met when unity of ideology and leadership is thoroughly maintained within the party.

The question of whether or not unity of ideology and leadership is maintained involves the issue not of whether or not there is a single ideology within the party, but rather of whether or not impure ideological currents exist, and involves the problem not of whether or not centralized leadership is attained within the party, but of whether or not factional and cliquish tendencies exist. The question of whether or not the party becomes an all-encompassing organization based on a single ideology and a single center is determined by whether or not unitary ideology and leadership are maintained. In the event that impure ideologies exist and factional trends are permitted within the party, such a party cannot in fact be called a revolutionary party of the working class, and cannot amount to anything more than a debate club. In a party of the working class politically organized to make a reality of the ideology and leadership of the leader, there must necessarily be only a single ideology--the ideology of the leader--and an orderly system must be established that maintains the unitary leadership of the leader. The work of maintaining unitary ideology and leadership is ultimately the task of imbuing the party with only the ideology and leadership of the leader, and the struggle of establishing the discipline by which everyone moves as one under the leadership of the leader.

The task of maintaining unitary ideology and leadership within the party is fulfilled through the establishment of the party's unitary ideology system.

The work of establishing the party's unitary ideology system firmly guarantees unitary ideology by making it possible for the entire party to be thoroughly armed with the thought of the leader and for only the thought of the leader to be in overall control within the party. In addition, the task of establishing the party's unitary ideology system makes unitary ideology a fact by getting the whole party to take the revolutionary thought of the leader as its unitary guiding principle, to move as one under the unitary leadership of the leader, and to implement the principle of absoluteness and unconditionality with regard to the teachings of the leader and the party's line and policy that embody them.

In order to firmly maintain unitary ideology and leadership in party building and party activity, and to achieve unity and solidarity of ideological will within party ranks, the great leader Comrade Kim Il-song has strived to vigorously push forward the work of establishing the party's unitary ideology system.

The great leader Comrade Kim Il-song defined the establishment of the party's unitary ideology system as the basic line of party building and the ultimate mission of party work and activity, and continuously intensified it in accordance with the demands of revolutionary development.

Under the wise leadership of the respected and beloved leader Comrade Kim Il-song, our party has focused on the ironclad strengthening of a whole-party unity and solidarity which put the party and the leader at the center, and has taken as fundamental the nurturing of absolute and unconditional loyalty to party and leader, and in so doing to strive to persist in the work of establishing the party's unitary ideology system and to vigorously push it forward. Our party has also newly delineated general principles and methods for establishing the party's unitary ideology system consistent with the actual necessity of further intensifying and developing the work of establishing the unitary ideology system. With the new definition by the party of fundamental problems in establishing the party's unitary ideology system, the struggle to firmly establish the unitary ideology system and to thoroughly maintain unitary ideology and leadership within the party has been more positively and effectively engaged.

Of importance in establishing the party's unitary ideology system is firmly arming the entire party with the thought of the leader.

The leader is the personification of the organizational intent of the entire party, and the thought of the leader is precisely the organizational thought of the party. Unity of party ideology is attained only on the basis of the thought of the leader.

The unitary ideology system of our party is the ideological system of *chuche*. Only by firmly arming all party members with the *chuche* idea, and bringing the entire party under the firm control of the *chuche* idea alone, can unity of ideological will and revolutionary solidarity based on the great revolutionary thought of the respected and beloved leader Comrade Kim Il-song, and on the unitary ideology of the party, be attained.

By establishing unitary ideology indoctrination as the foundation of the ideological work of our party and soundly launching chuche thought indoctrination and party policy indoctrination among cadre and party members, the great leader Comrade Kim Il-song has strived for all party members to take the revolutionary thought and chuche thought of our party as their firm belief and to live and act in accordance with the demands of the chuche idea, and to possess a position and viewpoint free from any other ideology.

The result of vigorously launching the struggle to arm the entire party with the revolutionary thought of the great leader and the unitary ideology of the party has been that unity of ideology within the party has been thoroughly maintained, and that our party ranks have been firmly tempered as loyal ranks of chuche-type communist revolutionaries who take loyalty to party and leader to be their first priority in life, and make the immortal chuche idea their firm world view, so that the whole party has been solidified and developed into invincible ranks that breathe and move in accordance with the ideological will of the great leader Comrade Kim Il-song.

Also of importance in establishing the party's unitary ideology system is the full realization of the unitary leadership of the leader.

The leader is the supreme leader of the party. Just as the cellular system in a person's body forms a single organism and moves in unison under the unitary command of the brain, likewise it is only when the party of the working class thoroughly maintains and implements the unitary leadership of its own supreme leader that it can become a militant, living organization bound together by a single center of leadership.

Our party has strived to establish an orderly system in which all party organizations and members move as one and protect and implement party policy, on the principle of absoluteness and unconditionality, under the unitary leadership of the great leader Comrade Kim Il-song. At the same time, it has strived to thoroughly eliminate all manner of unorganized and undisciplined acts from within the party, and to resolutely assure unity and consensus of action. Through this struggle a unity of leadership has been maintained that is capable of bringing into reality the unitary leadership of the leader along with a unity of ideology.

Also through the struggle to establish the party's unitary ideology system, our party has thoroughly attained the unity of ideology and leadership within the party, and has raised to the highest level the unity of ideological will and revolutionary solidarity of the party that are based on the revolutionary thought of the great leader Comrade Kim Il-song.

The launching of a stubborn struggle against all manner of impure elements and cliques is an important requirement for thoroughly maintaining unity of ideology and leadership within the party.

The unity and solidarity of the party is attained through struggle. Without continuous and stubborn struggle there can be no absolute guarantee for maintaining the unity and solidarity of ideological will of party ranks.

The great leader Comrade Kim Il-song has strived to thoroughly attain a unity of ideology and leadership, and to further strengthen the unity and solidarity of the party, in the process of struggle against all manner of impure and anti-party elements, including factionalism.

The most intense struggle in achieving the unity and solidarity of our party has been the complete purging of the factionalism that had been passed down through history.

There can be neither factionalism nor impure elements in the party of the working class.

By permitting impure elements and factionalism within the party, it would not be possible to achieve the unity of ideological will of the party of the working class, and the party could not exist as a single unified entity.

Factionalism is an anti-party strain of thought that opposes the unitary leadership of the leader and creates division within the party. Factionalists are without exception destroyers of and traitors to revolution, and are anti-party and anti-revolutionary elements who stoop to collusion with imperialists in order to fulfill their dirty factional objectives. When factionalists are left alone they grow and prosper, and in the end consume the party. Therefore, anti-factional struggle that is an inner-party reflection of class struggle represents a fundamental requirement for maintaining the unity of ideology and leadership within the party and fostering the unity and solidarity of the party.

In its struggle for unity and solidarity our party first of all concentrated its efforts against the factionalism that had come down through history.

The factionalists who had worked their way into our party had no use for revolution, having eyes only for fulfilling their own political ambitions, and confronted the party every time the revolution was faced with obstacles. The purging of factionalism was for our party a fundamental problem in preserving the interests of the party and the revolution, and was important work bearing on the independent development of our revolution.

At the same time that he made clear the essence and harmfulness of factionalism among cadre and party members, the great leader Comrade Kim Il-song fully exposed the misconduct of anti-party factionalists and organized an all-party struggle against factionalism.

The principle adhered to by our party in anti-factionalist struggle was that of closely combining the anti-factionalist struggle of striking down the leaders and winning over the followers with the struggle to eliminate flunkeyism and dogmatism and to establish *chuche*, and to carry both out as part of the practical struggle to bring about great upsurges in revolution and construction. By thoroughly applying these principles, it was possible for the anti-factionalist struggle to be carried out successfully without any sidestepping. As a result of the wise leadership of the great leader Comrade Kim Il-song and the independent struggle of all party members endlessly loyal

to party and leader, the factions that had been historically present were purged and the unity of ideological will of our party was firmly maintained.

The struggle to achieve the unity and solidarity of our party was not over with the purging of factionalism. Even after purging the filth of factions that had been passed down through history, our party continued the struggle against anti-party revisionists, and in the process firmly secured the unity of ideology and leadership and most gloriously attained unity and solidarity based on the chuche ideology system. This is the most precious success achieved in the development of our party and revolution, and a valuable legacy won over the course of protracted struggle.

Occupying a special place in the leadership of the great leader Comrade Kim Il-song in achieving the rock-hard unity and solidarity of the party is the guidance he provided in creating a guarantee capable of solidifying the political and ideological unity and revolutionary solidarity of the party generation after generation.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Preservation and continuous strengthening of the unity, solidarity and purity of the party are important problems bearing on the destiny of party and revolution. We must preserve and further strengthen the great unity and solidarity of our party generation after generation." ([*"The Korean Workers Party...."*] Ibid., p 36)

Solidification and development of the political and ideological unity and revolutionary solidarity of the party generation after generation is a basic factor guaranteeing the continuity of the revolution.

Possessed of historical continuity, revolution advances, succeeds and is completed. Inasmuch as that is the case, the unity and solidarity which serve as the wellspring for pushing forward revolution must also be preserved generation after generation, and vigorously enjoined with the changing of the generations of revolution. Only by preserving unchanged the unity and solidarity of the party, not just during the period when the revolutionary cause is pioneered, but also as it advances over long distances and at the times when the revolutionary generations change, can the final victory of the revolution be won. The revolutionary cause of the party of the working class is an historic cause that can be successful only when based on absolute solidarity, and is fulfilled in the process of preserving and perpetuating that solidarity.

The true power of the unity and solidarity of the party of the working class derives from the firmness of the center of solidarity and the center of leadership. Unity and solidarity that center upon the leader of the revolution and the leader of the party, not only when the revolutionary cause is being pioneered and victoriously advanced, but also during the struggle to finally complete it, are decisive factors in bringing about the victory of the revolutionary cause. For that reason, it is only when the party of the

working class correctly solves the problem of maintaining the center of solidarity generation after generation that that the revolutionary cause pioneered and victoriously advanced by the leader can be brilliantly perpetuated and ultimately completed.

Our party has successfully fulfilled the historic cause of maintaining the center of solidarity generation after generation.

The revolutionary cause of chuche in our nation has walked the proud path of victory and glory under the wise leadership of the great leader Comrade Kim Il-song, and will be able to be completed in the future only through the leadership of party and leader. The leadership of our party plays a decisive role in continuing and completing the revolutionary cause of chuche generation after generation. Today our party is directing the Korean revolution toward glorious victory with the absolute authority of a great organizer and energetic leader who is carrying out the revolutionary cause of chuche to completion generation after generation.

The course of arduous struggle, from the time that the revolutionary cause of chuche was pioneered up to today's stage of modeling the whole society after the chuche idea, has been a course of courageous struggle that has seen the creation of invincible unity and solidarity centered on the leader of the revolution, as well as the victory of revolution through the power of unity and solidarity. In the process, our party members have learned the valuable revolutionary truth that when there is unity there is victory, and when there is disunity there is failure. From that our party members were infused with the ironclad belief that it is only through unity and solidarity centered on the revolutionary leader who continues and completes the revolutionary cause, generation after generation, that the final victory of the revolutionary cause can be won. With this unchanging belief that was forged in battle and given shape over time, our party members came to possess the noble aspiration and long-cherished desire of totally entrusting their destiny to the party, and of being bound together, centering on the Party Center.

The long-cherished aspirations and desires of our party members have been most gloriously fulfilled under the wise leadership of the great leader Comrade Kim Il-song.

Deeply perceiving the noble aspirations and long-cherished wishes of cadre and party members, as well as the mature demands of our party and revolution, the great leader Comrade Kim Il-song has always strived for all party organizations, cadre and party members to focus maximum concern on preserving and further tempering the unity and solidarity of the party, and on devoting their all to this work. Following the leadership of the great leader Comrade Kim Il-song, old warriors who fanned the flames of anti-Japanese revolution, as well as revolutionary fighters who upheld the orders of the respected and beloved leader and devoted their all to fight for the victory of the Fatherland Liberation War, all formed the rampart and shield of protecting and upholding our Party Center, and the new generations that have been born into the age of the workers party are also fully upholding the Party Center with the ironclad faith that always chooses the path of following the party. This invincible unity and solidarity in banding firmly around the head of the Party

Center prove that the unity and solidarity of our party, based on a solid center, are being resolutely protected generation after generation, and are being further solidified and developed at a new height.

Of importance in maintaining the purity of solidarity generation after generation and in binding the entire party together rock-hard around the head of the Party Center is the firm establishment of a guidance system capable of making a reality of the unitary leadership of the Party Center. The unity and solidarity of the party are essential in realizing the unitary leadership of the leader, and the continuation and solidification of unity and solidarity are in essence the continuation of the unitary leadership of the leader.

The unitary leadership of the party in revolution and construction is assured by a solid guidance system. Without a solid guidance system, the leadership of the party is inconceivable and nothing can be said of the center of unity. The guidance system that maintains the unitary leadership of the party is set on firm ground through the struggle to lay the organizational and ideological foundation of the party.

The work of laying the organizational and ideological foundation of the party is the task of protecting and safeguarding the Party Center, and of maintaining the center of solidarity generation after generation. Only by tempering the organizational and ideological foundation of the party can the entire party and all the people be rallied as one around the head of the one who, based on the revolutionary thought of the leader, is continuing the cause of the leader generation after generation, and can the revolution be forcefully advanced in accordance with the thought and intent of the leader, so that the revolutionary cause pioneered by the leader can be carried out to completion.

The great leader Comrade Kim Il-song has provided wise leadership in the creation of a firm foundation capable of thoroughly maintaining--politically, ideologically and organizationally--the leadership of the Party Center.

First of all, the respected and beloved leader Comrade Kim Il-song strived for all party organizations to focus deep concern on enhancing the structural framework of the revolution at the time when the struggle to model the entire party and the whole society after the chuche idea was in full swing. Under the wise leadership of the great leader, our party worked to polish the ranks of cadre as functionaries whose hallmark is loyalty to party and leader and who are well-rounded in terms of abilities and skills, and to increase the sense of organization among cadre and party members and to make party life rule- and discipline-oriented, so as to strengthen their party solidarity. As a result, the qualitative makeup of our cadre ranks and party ranks was further strengthened, and they forever tied their destiny to that of the party and rallied as one around the head of the Party Center, so that the structural power of the revolution in upholding the leadership of the party was firmly established.

The great leader Comrade Kim Il-song also strived for organizational progress by closely combing the work of strengthening cadre and party ranks with that

of establishing a new revolutionary work system. Under the wise leadership of the respected and beloved leader Comrade Kim Il-song, the teachings of the great leader and the line, policy, decisions and instructions of the party penetrated to the lowest level and were unconditionally and thoroughly implemented, and all party organizations firmly established an orderly work system by which they all function as a single organism under the unitary guidance of the Party Center. In addition, all party organizations and functionaries established a strong revolutionary discipline and order by which important problems arising in party work and activity are solved in accordance with the unitary decision of the Party Center.

Today a unity of party ideological will and organizational solidarity centered on the Party Center have been firmly established in the party and a firm organizational and ideological foundation has been created that is capable of thoroughly implementing party leadership over revolution and construction, and a guidance system has been put solidly into place that can gloriously continue the revolutionary cause of chuche and guide it to victory. This bespeaks the fact that a firm guarantee has been created for maintaining the center of solidarity generation after generation, and for completing the revolutionary cause of chuche pioneered by the great leader Comrade Kim Il-song.

The history of the unity and solidarity of our party that began with young communists at the outset of the Korean revolution starting with their pure loyalty and revolutionary obligation, and binding together with the great leader Comrade Kim Il-song at the center, has today reached the highest stage of development in which the entire party is bound together as one with the party and the leader as the focal point. The political and ideological unity of our party is at the point of absolute stability in the center of unity, and has formed the greatest power and vitality in terms of the stability of the unity of ideological will. The greatness and invincibility of the unity and solidarity of the Korean Workers Party comes from upholding the respected and beloved leader Comrade Kim Il-song, who is the creator and leader, and the glorious Party Center, who leads our revolution along the path of victory and glory, as the center of solidarity and the center of leadership.

The unity and solidarity of our party achieved under the leadership of the respected and beloved leader Comrade Kim Il-song are truly steel-like, having overcome all manner of difficulties and obstacles. The realization of this great unity and solidarity is the highest achievement recorded by the respected and beloved leader Comrade Kim Il-song in the work of building our party.

The revolutionary cause of our party that advances by revering the great leader as the center of solidarity is ever-victorious. We must bind ourselves together rock-hard around the head of the Party Central Committee headed by the great leader Comrade Kim Il-song, and fight even more fiercely for the strengthening and development of our party and the completion of the revolutionary cause of chuche.

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CSO: 4109/016

BRILLIANT DOCUMENT THAT CLEARED THE WAY FOR THE MARCH TO SOCIALISM UNDER THE BANNER OF CHUCHE

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 40-44

[Article by Kim In-chun]

[Text] It has been 30 years since the great leader Comrade Kim Il-song published the immortal classic work "All Efforts For the Independence of Fatherland and Socialist Construction in the Northern Half of the Republic."

This classic work, which became known in the history of our party as the April Thesis, is a programmatic document that brilliantly applied the immortal chuche idea and cleared the way for the march to socialism.

In this thesis the great leader Comrade Kim Il-song scientifically analyzed the requirements of, and situation that had been created in, our nation's socialist economic development and clearly delineated the nature and tasks of our revolution, and comprehensively set forth his thought and theory on the building of a socialist foundation.

By advancing vigorously along the path pointed out by the great and programmatic April Thesis on the building of a socialist foundation, our party and people were able to gloriously fulfill the historic task of remaking production relationships along socialist lines and laying the foundation of socialist industrialization in a short period of time.

The struggle experience of our party and people in blazing a new path to socialism under the wise leadership of the great leader Comrade Kim Il-song is one of the lofty exploits that attained immortal achievements in the development of the revolutionary theory of the working class on socialist revolution and construction, and one of the common legacies of a people struggling to break free from the colonial domination of imperialism and to move toward socialism.

.. ..

To move toward socialism is the common dream of progressive peoples.

Mankind dreamed for ages of an ideal society free from exploitation and oppression. But until the creation of the revolutionary theory of the working class, this dream of mankind remained nothing more than idle fancy.

The creators of the revolutionary theory of the working class taught that the ideal society of mankind is one of socialism and then of communism, established methods for attaining it, and thereby scientifically developed socialism out of that idle dream. The first socialist state in the world was built through the bloody struggle of the working class and the masses to apply this scientific theory of socialism, and the epochal dream of mankind was gradually transformed into reality.

The struggle for socialism has been launched with greater breadth and depth in our era, when the masses have appeared on the scene as the masters of their own destinies and as masters in control of the world. The peoples of colonial nations in particular, who in the past were treated merely as the pawns of history, realized that the path of socialism alone was the way to eliminate racial oppression and class exploitation and to assure happiness and prosperity, and rushed forward to the struggle to achieve it. The correct delineation of the path for peoples who had been freed from the colonial domination of imperialism to follow to socialism became an extremely pressing problem in our era, when the desire for socialism became a tide that could not be stemmed.

Under the wise leadership of our party, our people successfully carried out anti-imperialist and anti-feudal democratic revolution in a short period of time after liberation, and moved into the transitional period of socialism. The struggle of our people for socialist revolution and socialist construction widened with the maturation of the subjective and objective conditions that came in the post-war era.

At that time the socialist economic development of our nation and the conditions that had been created demanded the more vigorous launching of the struggle for socialist construction.

By applying the immortal chuche idea in establishing the creative theory on building the foundation of socialism in the historic April Thesis in 1955, the great leader Comrade Kim Il-song provided a scientific solution to this important problem generated by our revolution and our times.

The great leader Comrade Kim Il-song taught as follows:

"The fundamental task facing our party during the current stage of transition to socialism is that of incrementally strengthening the unity of laborers and farmers, while at the same time achieving significant successes in the struggle to rebuild and develop the post-war people's economy, so as to build the foundation of socialism." ("Collected Works of Kim Il-song" Vol 9, p 236)

By building the foundation of socialism is meant the laying of a socio-economic and material foundation capable of supporting the overall construction of socialism. In other words, the remaking of the handicraft industry model and the capitalist economic model along socialist lines in all

areas of the people's economy, establishment of the unitary control of the socialist economic model, and the laying of the basis of socialist industrialization in order to build an independent foundation for the people's economy.

Building the foundation of socialism is a prerequisite for nations that were once backward colonial agricultural states to move on to socialism after they have gained national independence.

In order to build socialism, a socialist system must be established and the material and technical foundation of socialism firmly laid. Inasmuch as the socio-economic conditions that have been formed through history differ for each nation, and differences exist in the level of preparedness of revolutionary forces, the fundamental ingredients for building socialism and the period of time needed cannot be the same.

In contrast to nations where capitalism has matured, nations that in the past had been colonial agricultural states cannot, given their level of socio-economic development, embark on the path of comprehensive building of socialism all at once. In order to build all-out socialism in such nations, the unitary control of socialist production relationships must be established in all areas of the people's economy, and at the same time a technical foundation must be laid for industrialization. This is an inevitable demand of socialist revolution that would purge the exploitive class and all manner of private ownership and establish a socialist system, and a prerequisite for socialist construction that would create a solid material and technological foundation. Socialism cannot be successfully built without remaking old production relationships along socialist lines and laying the foundation of industrialization. Remaking the old production relationships along socialist lines and laying the foundation of socialist industrialization constitute the building of a socialist foundation. Therefore, if a socialist foundation is not solidly laid in nations that had been backward colonial agricultural states, socialism cannot be comprehensively built, and beyond that, the complete victory of socialism cannot be won.

The theory outlined in the April Thesis on building a foundation for socialism is a revolutionary theory which charts the most direct course to socialism for nations that have broken free from the colonial domination of imperialism to follow once they have carried out anti-imperialist and anti-feudal democratic revolution.

First of all, the theory on building a foundation for socialism set forth by the great leader Comrade Kim Il-song charts the correct path for establishing the unitary control of socialist production relationships in urban and rural areas in a short period of time.

An important problem arising in moving toward socialism is that of remaking old production relationships based on private ownership along socialist lines. Only by remaking old production relationships along socialist lines can the working masses be finally liberated from all manner of exploitation and coercion, and can productive forces be rapidly developed that are capable of providing them with an independent and creative material and cultural life.

If the unitary control of socialist production relationships is to be attained, the private farmer economy must be remade along socialist lines. Of importance here is correctly solving the complementary problems of remaking technology and remaking the economic model.

In organizing and developing the struggle to remake the economic form along socialist lines by giving priority to remaking technology based on a chuche-type explanation of the decisive factors in remaking production, our party was able to successfully carried out the cooperativization of the rural economy at the proper time.

Those directly responsible for agricultural cooperativization are the agricultural masses themselves. Therefore, even though productivity and the level of technical development may be comparatively low, agricultural cooperativization is an urgent requirement for socialist economic development, and when the agricultural masses have been prepared so that they are capable of carrying it out, the private farmer economy can be easily remade along socialist lines. Our nation's experience vividly proves that when remaking technology is given priority, not only can the economic form be remade along socialist lines, but even under conditions where the technological level is comparatively low an organized cooperative economy can fully demonstrate its own superiority.

By adhering to the principle of independence and adopting correct class policies in carrying out agricultural collectivization, and by strengthening the help and guidance of party and state for the cooperative economy and regulating the form and scope of the cooperative economy in a manner suited to the actual situation in our nation, our party was able to vigorously push forward this movement without any deviation.

If the unitary control of socialist production relationships is to be established in urban and rural areas, private industry must be remade along socialist lines at the same time that the private farming economy is collectivized. A difficult and complex problem here is the remaking of capitalist industry.

Based on a scientific analysis of the characteristics of capitalist industry in our nation, the great leader Comrade Kim Il-song established creative guidelines on not suppressing it by destructive means, but rather remaking it along socialist lines.

The position of our party with regard to Korean capitalists was from the beginning one of not only carrying out anti-imperialist and anti-feudal democratic revolution with them, but also of indoctrinating them as socialist workers and to lead them to a socialist and communist society. Consequently, when we arrived at the stage of socialist revolution, our party did not suppress capitalist elements, but positively launched a struggle to remake them along socialist lines.

Abiding strictly by the principle of voluntarism, our party accepted businessmen and merchants into a variety of cooperative economic forms,

getting them to participate in productive labor, and thereby adopted positive measures that closely combine the remaking of mankind with the remaking of the form of the economy. These measures were effective steps that made it possible to get capitalist merchants and industrialists to easily accept the socialist guidelines of our party, and were a most positive method that enabled them to remake themselves into socialist workers through joint labor and practical production.

By thus establishing correct guidelines on the socialist remaking of production relationships and wisely leading the struggle to fulfill them, the great leader Comrade Kim Il-song charted a new path for establishing the unitary control of socialist production relationships in urban and rural areas, and further enriched the revolutionary theory of the working class on socialist revolution.

The theory on building the foundation of socialism established by the great leader Comrade Kim Il-song also charted the most direct course for building the basis of industrialization so as to solidify the material and technical foundation of socialism in a short period of time.

Laying the foundation of industrialization is an important ingredient in the remaking of production relationships along socialist lines and in the building of the basis of socialism. Inasmuch as industry plays the primary role in the people's economy, only by strengthening the foundation of industrialization can the economic and technical remnants of the old society be eliminated in a nation that was once a backward colonial agricultural state, and the material and technical foundation of socialism be successfully laid, and can the material and cultural lives of the people also be rapidly improved.

Due to the negative impact of Japanese imperialist and colonial rule in the past, our nation did not develop an heavy industry infrastructure, and its industrial foundation was extremely weak. On top of that, the brutal bombing by the U.S. imperialists during the war destroyed an incalculable number of factories and enterprises.

Based on a comprehensive analysis of our nation's industrial framework and level of industrial development, the great leader Comrade Kim Il-song established revolutionary guidelines for all-out industrialization once the foundation for industrialization was first laid.

Laying the foundation for socialist industrialization means that the colonial deficiencies and technical backwardness of industry have been overcome, and an independent and modern industrial framework put in place, so that material and technical conditions have been created that can comprehensively support industrialization.

By thoroughly implementing the basic line of economic construction that gives priority to expanding heavy industry while developing light industry and agriculture simultaneously, so that a self-sufficient heavy industrial and light industrial foundation based on the machine building industry was created, our party was able to solidify the basis of socialist industrialization in a short period of time. The experience of our nation

shows that the stage of laying the foundation of industrialization is the most direct path for successfully solidifying the material and technical foundation of socialism in a nation that had been economically and technologically backward.

The fact that the great leader Comrade Kim Il-song established the guidelines for socialist remaking of production relationships and the guidelines for laying the foundation of socialist industrialization is truly an immortal achievement that brilliantly applied the chuche idea in charting a direct path leading to socialism.

The great leader Comrade Kim Il-song taught as follows:

"If the party of the working class and of Marxism-Leninism that is struggling to liberate the masses from exploitation and oppression and to assure a happy life for them is to fulfill its historic mission, it must guide the people in carrying out socialist revolution. Only when the masses who have been freed from the colonial domination of imperialism advance along the path of socialism can they be completely liberated from class exploitation and racial oppression, so that they can enjoy an independent and happy life and achieve the freedom and independence of the nation and the prosperity of the people." ("Collected Works of Kim Il-song" Vol 27, p 579)

Socialism is the common dream of mankind, and the movement of all nations toward socialism is an immutable law of historical development. The path to socialism, however, is complex and varied. Consequently, it is only when the party of the working class of every nation established correct lines and policies that suit the situation in that nation, and organizes and mobilizes the masses to the struggle to implement them, that socialism can be successfully built.

The glorious fulfillment of the building of the foundation of socialism in our nation points up the valuable lesson that when the party of the working class that has seized power implements a correct line and policy, an advanced socialist system can be easily established even in once backward colonial and semi-colonial nations.

Socialist revolution is the most intense form of social change in the history of mankind, one that finally eliminates the exploitation and oppression of man by man and charts a new path of social development. Even though this social revolution is an extremely difficult and complex task, it is only when it is rapidly carried out that the working masses can be made quickly into true masters of society and their own destiny, and that the final victory of socialism can be advanced.

With the glorious fulfillment of the task of building a socialist foundation in our nation, the historic task of remaking old production relationships along socialist lines within the short time frame of no more than four or five years was completed smoothly and without any kind of deviation. The result of implementing the unitary control of socialist production relationships was that the sources of exploitation and oppression that had been passed down over thousands of years in our nation were finally purged, and an advanced

socialist system was established. The socialist system created in our nation is the most noble legacy earned by our people through protracted and bloody struggle, and the most outstanding social system that firmly guarantees the permanent prosperity of the fatherland and the happiness of coming generations. The victory of the socialist system in our nation has opened a broad path for vigorously accelerating socialist construction and fundamentally improving the material and cultural lives of the people.

This proud situation shows that when the party of the working class that has come into power establishes a correct line and policy and thoroughly implements them, the historic cause of establishing a socialist system within a relatively short period of time and of guaranteeing the socio-political independence of the working masses can be gloriously fulfilled even in nations where productive power is behind the times. Therein lays the invincible vitality of the theory on building the foundation of socialism created by the great leader Comrade Kim Il-song, and the great theoretical and practical significance of the experience gained by our party and people in implementing it.

The glorious fulfillment of the task of building the foundation of socialism in our nation also points up the valuable lesson that when the party of the working class continues to fan the revolutionary zeal of the masses who have surged forward in revolutionary struggle and to cause it to be fully displayed, economic and technical backwardness passed down through history can be overcome within a short period of time, and a powerful socialist material and technological foundation can be built.

Socialism requires great productive power. Unless the material and technological foundation of socialism is strongly built, the vitality of the socialist system cannot be displayed and an independent and creative material and technical life cannot be provided to the workers. The problem of establishing an advanced productive force suitable for socialism is even more urgent in those nations which did not undergo the industrial revolution in the past or have not experienced the growth of capitalism.

In the struggle to carry out the task of building the foundation of socialism set forth in the April Thesis, the great upswing in the building of socialism, the chollima movement, was born in our nation. Under the wise leadership of our party the building of socialism was advanced at an incredibly high rate of speed in the flames of the chollima movement, and in the process the foundation of socialist industrialization was solidified. Given this proud success, our party and people were able to successfully carry out in no more than 14 years the difficult and complex task of industrialization that had taken one or more generations to accomplish in the capitalist nations. This vividly points up the fact that when the objective conditions and possibilities for socialist construction are correctly calculated and the revolutionary zeal and creative positivism of the masses surging to revolutionary struggle continuously demonstrated, the difficult task of building the material and technical foundation of socialism can be brilliantly completed in a short period of time, even in nations that in the past had been backward colonial agricultural states.

That a socialist system has been firmly established and industrialization brilliantly accomplished in our nation represents a great event of historic significance in the struggle to accelerate the building of socialism and communism and to win the final victory in the cause of modeling of the whole society after the chuche idea. It constitutes an immortal achievement recorded by the respected and beloved leader Comrade Kim Il-song before the times, history and the people.

Preserving and further glorifying this great achievement is the sacred duty of all party members and workers, and constitutes a firm guarantee for accelerating the final victory of the revolutionary cause.

Under the leadership of the party and the leader, all party members and workers must resolutely guard this legacy of socialism and vigorously accelerate socialist construction, and thereby further advance fatherland reunification and the final victory of our revolution.

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CSO: 4109/016

AN ENCYCLOPEDIA FOR THE BUILDING OF SOCIALIST AND COMMUNIST DRAMATIC ARTS

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 45-50

[Film Review by Chang Hyo'ng-chun]

[Text] Dramatic art develops with the times.

Our era is an historic one in which the masses have appeared on the scene as masters of the world and are independently and creatively shaping their own destiny.

Under the wise leadership of party and leader our nation is today brilliantly applying the chuche idea in all areas of revolution and construction, celebrating a new era of national prosperity, and our revolution is at a new and higher stage of modeling the whole society after the chuche idea. Dramatic arts that reflect this new era in history must become chuche dramatic arts that embody the great chuche idea.

The dramatic arts of chuche are the dramatic arts of a new type of socialism and communism that conform to the demands of the chuche era and the aspirations of the masses.

Brilliantly applying the immortal chuche idea and chuche drama theory of the great leader Comrade Kim Il-song, the beloved Comrade Kim Chong-il has brought about a great creative upsurge throughout the dramatic arts, including the cinematic arts, and in the process has established our own style of artistic theory for the creation and building of chuche dramatic arts, and condensed it into the immortal classic work "Theory of Cinematic Art."

This work is an original and creative compendium of communist dramatic arts that thoroughly reflects the demands of our era and our revolutionary development, and an encyclopedia for the building of the dramatic arts of socialism and communism that provides comprehensive and scientific solutions to all problems arising in the creation and building of chuche dramatic arts.

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Correct awareness of the essence of drama and the demands of the times is a fundamental condition that assures the establishment of a scientific theory of

dramatic art, as well as success in the creation of a new type of socialist and communist drama.

The immortal classic work "Theory of Cinematic Art" comprehensively delineates the essence of drama that constitutes the ideo-aesthetic foundation of all artistic development, the character and mission of communist and socialist drama, and the principles and methods of its creation.

As illustrated in this work, drama is the study of man. The essence of drama as the study of man is found in its portrayal of living people and its service to mankind. This means that drama is a study of man that portrays living people who breathe, live and act, and their lives, just as they are in reality, and defines real and significant human problems through people and their lives, thereby pointing out the true meaning of life to people and guiding them along the path of true living.

To describe [drama as] the study of man is, of course, nothing new. People in the past called drama the study of man. But they did not correctly define the fundamental problem of drama as the study of man that determines how man is to be perceived and portrayed. That was because they did not have a scientific understanding of the essence of mankind as a precondition enabling them to solve the fundamental problem of the study of man.

The essence of man as a social being was scientifically defined for the first time by the great chuche idea. As a result, it provided a key that could correctly solve the fundamental problem of drama as the study of man.

This masterpiece scientifically explains the essence of drama as the study of man on the basis of the great chuche idea, and sets forth innovative theory on the study of communist man.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Our drama must define the masses as the most powerful, beautiful and noble beings, and must become a study of communist man that serves the masses." ("Theory of Cinematic Art" Booklet, pp 14-15)

The study of communist man that portrays the masses as the main actors in social history and that serves the masses is none other than that drama of true socialism and communism which thoroughly embodies the essence of drama and the demands of the times. The fundamental characteristic of socialist and communist drama as the study of communist man is that it defines the problem of independence and the problem of an independent mankind, and creates a true picture of the man of the times and of the chuche-type man, and thereby contributes to the modeling of the whole society after the chuche idea.

Based on a creative explanation of the essence of socialist and communist drama as the study of man and of the characteristics of the times, this masterpiece explains that socially significant human problems must always be covered in dramatic works while at the same time defining and solving problems

of the independence of men and of political life, and that the masses, including laborers and farmers, must be portrayed concretely at the same time that the communists that are spawned by the masses are portrayed. By charting a course capable of correctly solving the fundamental problem of drama as the study of man and the problem of how to perceive and portray individuals in a manner suited to the demands of the chuche era, this constitutes a scientific explanation of the fundamental demands of the study of communist man.

The masterpiece stipulates that the realistic portrayal of the masses as they fulfill their role as masters of revolution and construction as the method of perceiving and portraying man from a chuche viewpoint, and at the same time newly defines characterization methods for properly portraying people and their lives. With the elucidation of creative thought on the study of communist man, the aspects of socialist and communist drama as the study of man, its fundamental requirements, and the methods for portraying and characterizing mankind, were newly defined, and a chuche-type theory of drama which provides the correct opinion, viewpoint and position concerning drama was established.

The creative thought on the study of communist man is a fundamental concept carried throughout the "Theory of Cinematic Art," and all of the theory and hypotheses set forth in this masterpiece are developed with this concept as the starting point.

Explaining the essence of drama and the fundamental characteristics of socialist and communist drama, the masterpiece uses the seed theory to totally revamp the theory of composition.

The full understanding of what constitutes the fundamental element that unites and penetrates all elements of characterization into one is the most important problem arising in practical composition. This masterpiece provides a new interpretation that regularizes the content of dramatic works, saying that characterization is the foundation and that the story line that brings it alive is the seed, and scientifically explains the essence and capabilities of the seed, the principles for its selection and methods for developing it.

As defined in this masterpiece, in a drama there is a fundamental problem in which the writer hopes to describe the seed as the core of the work, and the elements of the characterization are the ideological kernel of that brings the work to life.

Selection of a socially significant and philosophically profound seed is the first process in creating a drama, and is at the same time a firm guarantee that a highly ideo-aesthetic dramatic work can be successfully created. Based on the seed theory, the physical aspects of the work, in which the dialogue flows and the characterization blossoms forth from the seed, and from within which the theme unfolds and is embedded with ideology, are scientifically outlined, along with the fundamental elements that bring the work to life, and a theory of composition established which conforms to these physical aspects is newly established.

The masterpiece creatively explains all problems arising in the creation of a drama, from the problem of establishing a theme in accordance with the requirements of the seed and making sure that it has political significance, to those involving the characterization of life and the process of forming a revolutionary world view, the fundamental characteristics of the composition and methods of characterization, lines and modality, and the originality of the work and the creative individualism of the writer.

The masterpiece thus profoundly and broadly covers the thought and theory of drama, and serves as an encyclopedia for building socialist and communist dramatic arts.

The immortal classic masterpiece "Theory of Cinematic Art" provides comprehensive solutions to fundamental problems arising not only in drama, but also in such areas of artistic creation as plays, productions, photography, art and music, in a manner suited to the characteristics of cinematic art as the overall art form.

In order to bring about fundamental changes in the film sector, it is first of all necessary to wage a revolution in production arts.

The most important thing in eliminating only stereotypes from the production phase and establishing a new chuche-type production system and method is to clarify the mission of producers and enhance their creative role.

In the masterpiece producers are designated as the commanders of creative teams, and the producing art is earmarked as the art of leadership that harmonizes the works of all artists so as to create consistent characterization.

By defining the position of producers and the characteristics of the production art in a manner suited to the essential nature of socialist society and the character of revolutionary cinematic art, the patriarchal and bureaucratic stereotypes by which teams of writers had been subjected to apprenticeship and forced into dogmatism, and writers had been ruled over with commands and shouts, were dissolved, and producers who possessed firm creative opinions were able to become true commanders of teams of writers who used reasoning methods to fully demonstrate the creativity and wisdom of their people.

Of particular importance in cinematic production methods is the proper play of emotions.

The play of emotions is a new method of characterization in which, following the logic of life, the emotional world of man evolves naturally as a flow of tension and ease, holding things in and exploding, while emotionally baring the essence of personality. As a result of this innovative theory, outdated dramatic techniques by which incidents became the basis for structuring a play have been overcome, and the new dramatic technique by which the action is structured around emotions--the method of characterization that is most in tune with the study of man and which conforms to the essence of human personality and the essence of art--has been defined.

The actor is the face of a film, and the essence of the art of acting is found in the creation of human personality that is the focal point of cinematic characterization.

The actors realistically portrays human personality using words and actions as his basic tools. What is important here is the world view of the actor. Keenly analyzing and criticizing the illegitimacy and incorrectness of the anti-realist acting technique that concentrates more on the actor's physical presence than his ideological awareness, this masterpiece, based on the conceptual theory of *chuche*, scientifically demonstrated the decisive role played by the actor's world view in his creative activity, and on that basis newly defined the system and method of socialist acting.

That which occupies an important position in visual cinematic art is cinematography.

Cinematography is the art of transferring people and their lives from live action to the screen. In filming, moving objects and even immobile objects are given a sense of motion; the movement of objects must be coordinated with the movement of the camera so that a single cinematic motion is created. In addition, human figures must be given form and dimension, and their words and movements must be synchronized so that they make sense.

The cinematographer must enter the realm of characterization in a work and deeply research the personalities and lives of the characters, form his own position and attitude concerning them, and create a screen characterization that is at a high technical and artistic level. This is an innovative theory that makes it possible to demonstrate the responsibility and creativity of the cinematographer as an artist to the maximum, and to assure a high degree of *ideo-aesthetic* quality in the cinematographic arts.

The arts and music are important means of characterization in cinema.

Establishing principles governing creation in the arts using that which is Korean as a backdrop, this masterpiece critically perpetuated what we had inherited in the way of national art, revamping the outstanding national style in accordance with the demands of a new era and launching creative work with our existing assets, and gave priority to the development of traditional national art forms, while at the same time establishing methods for critically taking from the art forms of other nations that which suits the tastes of our people and has utility value and incorporating it into our own. These creative principles and methods are *chuche*-type principles and methods that must be strictly adhered to in all fields of art, including the cinematic arts.

The "Theory of Cinematic Art" creatively defines not only artistic theory, but also music theory, from a *chuche* viewpoint.

Of particular importance in the music theory delineated in this masterpiece is its thought concerning the classics. A classic is a piece that is good listening and strikes a deep chord of recognition. The appeal and eternal

vitality of classic music lay in its passionate underscoring of a noble concept.

The production of a gentle and beautiful song melody based on the excellent style of the national tunes found in folk ballads is the *chuche* principle and method of composing music that suits the national sentiment and taste of our people.

The theory on using that which is Korean as a backdrop in developing national styles that suit modern tastes is an outstanding theory that makes it possible to develop not only art and music in a *chuche* manner, but also the overall dramatic arts of socialism. This theory is a *chuche*-type and universal theory that is in total harmony with the trend of our time toward the inevitability and independence of revolutionary development in which revolution and construction are taking place on a national scale.

As seen above, this masterpiece constitutes an encyclopedic compendium of communist dramatic theory that explains all sectors and all problems of the arts.

If a theory of drama is to become encyclopedic, it must scientifically define party guidance methods for the work of dramatic art along with ideology and theory for the dramatic arts.

The immortal classic masterpiece "Theory of Cinematic Art" newly defined the guidance methods that must be accepted as guidelines by the party of the working class in indoctrinating writers and artists, and in leading the work of cinematic art.

The masterpiece advances innovative theories for ideo-aesthetically preparing writers and artists, and for fully manifesting their creative positivism, including such problems as the revolutionization and working classization of the creative process, increasing the political knowledge and artistic capabilities of artists, repaying with their skills the political confidence of the party with loyalty, and making the speed battle the fundamental principle in creating revolutionary dramatic art.

The training of writers and artists through revolutionization and working classization as revolutionary writers and artists with the firmly established world view of *chuche* is one of the fundamental problems affecting the destiny of the building of socialist and communist dramatic arts.

For writers and artists, the processes of practical creation and revolutionization are inseparably interrelated. Only by pushing forward the struggle for practical creation and revolutionization in a unitary manner can the process of revolutionization and working classization of writers and artists be accelerated, and can revolutionary works of dramatic art be successfully created. Our party's innovative theory on making the process of creation become a process of revolutionization and working classization is a most revolutionary theory based on a correct analysis of the decisive role played by the world view of writers and artists in creating artistic works, and of the fundamentals of creating revolutionary dramatic art.

Just as man's knowledge of reality is a spontaneous speculative process, writers and artists see, hear, feel, and experience based on what they know, and express themselves based on what they understand. Only when they have a high degree of political knowledge and a deep understanding of reality, and possess well-rounded knowledge of the world, can writers and artists use their skill to repay the political trust of the party with loyalty.

The speed battle is, in the creation of dramatic art, a revolutionary creative principle and basic form of creative battle that makes it possible to mobilize the political consciousness and creative zeal of writers and artists to the maximum, so that they can successfully create ideo-aesthetically outstanding works in the shortest time possible. The great power of the speed battle theory is found in its ability to most rapidly develop socialist dramatic art in a manner suited to the development of a socialist society and the aspirations of the masses.

Strengthening party leadership over the dramatic arts is a decisive guarantee for the building of socialist and communist dramatic arts.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, pointed out the following:

"Likewise, in the field of dramatic art it is only with the leadership of the party that working class dramatic art can be built which reflects the essence of socialist and communist society, and that the historic task of creating and building dramatic art can be successfully fulfilled." ([*Theory of Cinematic Art*] Ibid., p 382)

The party charts the correct direction for creative work at each stage and era of revolutionary development and providing scientific explanations of all theoretical and practical problems arising in its application, and increases the political capabilities of writers and artists and concretely guides their creative endeavors, thereby rapidly developing the dramatic arts.

Maintaining the unitary guidance of the party over the work of the dramatic arts is the *chuche*-type leadership principle of our party that makes it possible to thoroughly implement the party's drama policy, and to most rapidly develop the dramatic arts into revolutionary drama that serves the party and the people. Only by strictly applying this leadership principle can all problems arising in the work of the dramatic arts be solved in accordance with the unitary direction of the Party Center, and can a spirit of unconditionality in thoroughly protecting and implementing the instructions and intent of the Party Center be firmly established.

In order to strengthen party leadership over the dramatic arts, the party, the Ministry of Culture and Art and the Office of Dramatic Arts must be of one mind in thoroughly implementing the Principle of the Triumvirate in strengthening the guidance structure over the work of the cinematic arts, and at the same time correctly establish a new creative guidance system and guidance methods that conform to the essence of socialist society and the

nature of socialist dramatic art. The new creative guidance system explained in the masterpiece is a guidance system that thoroughly applies the revolutionary mass line in dramatic art guidance work and creative endeavors under the unitary guidance of the party, and that guides all writers and artists to possess the attitude that they are the masters and to unconditionally carry out to completion the revolutionary mission that they have been assigned.

Of importance in a new guidance system is that central guidance over creative work and the central guidance of the party committee over art administration work be thoroughly maintained.

The new creative guidance system is a most excellent guidance system that starts with the concept that it is the writers and artists who are the masters that create dramatic art, giving priority to political work and work with people so that their political consciousness and creative zeal are fully displayed, and depends on and mobilizes the masses so that the work of creating art is fully carried out at the proper time.

Thus a new party leadership theory on dramatic art guidance methods was established with the comprehensive identification in this masterpiece of all problems arising in dramatic arts guidance, from the principle of party leadership to the communist creative guidance system and method, and the ideological-aesthetic preparation of writers and artists.

By setting forth the thought, theory and methods for chuche drama that must be applied as guidelines not only in the cinematic arts, but also in the creation and building of all of the arts, including drama, the performing arts and music, this masterpiece represents a compendium for the building of socialist and communist dramatic art.

The immortal classic masterpiece "Theory of Cinematic Art" establishes powerful guiding principles capable of clearly charting the future course for creating and building chuche dramatic art, and for successfully building socialist and communist dramatic art.

All of the theories in this masterpiece are not theories for the sake of theory dreamed up in quiet studies or ivory towers far from reality, but theories researched and developed by the beloved Comrade Kim Chong-il in energetically guiding practical revolutionary creation, and are the most revolutionary and scientific theories of drama, the justness and truth of which have been constantly proven through practical creation.

Under the wise leadership of our party, our dramatic arts are thoroughly applying the thought and theories established in this masterpiece, and are thereby bringing about a revolutionary turning point and golden age in all fields.

All of the success and upsurging development of our style of revolutionary cinematic art and literature that have reached a new stage in the study of man, of "Sea of Blood"-type operas and "Party of Prosperity"-type plays, of chuche-type national arts and our revolutionary music, beautiful folk dances

and refined miming art--all vividly prove the truth, greatness and tremendous vitality of the innovative thought and theory set forth in the "Theory of Cinematic Art."

The innovative thought and theory of drama explained by the beloved Comrade Kim Chong-il in this work are today kindling a tremendous reaction among the world's revolutionary peoples and progressive circles.

Foreign friends are roundly acclaiming the innovative drama thought of the beloved Comrade Kim Chong-il as "A grand program that charts the most correct course for building the dramatic art of socialism and communism," and as "Unitary and legitimate encyclopedic drama concepts that provide correct solutions to all problems presented by the application of the dramatic arts of the age of independence."

The immortal classic work "Theory of Cinematic Art" is truly a powerful theoretical and practical weapon for building the communist dramatic arts not only of today, but also of tomorrow.

The masterpiece is a compendium of communist dramatic art theory that has contributed greatly to the development and enrichment of revolutionary dramatic theory in a manner suited to the requirements of creating and building the dramatic arts in our era.

The nature, level, truth and vitality of a theory of drama are determined on the basis of its philosophical thought.

All of the thought and theories of the "Theory of Cinematic Art" are just and powerful, given the fact that they have their ideo-theoretical and methodological foundations in the *chuche* idea, which is the great guiding ideology of our era.

The masterpiece is an creative document that provides innovative solutions based on the great *chuche* idea to all of the problems that our era has put before the dramatic arts, and is a encyclopedia that concentrates the dramatic art thought, theory and methods of our party into an orderly system.

The immortal achievement contributed by this work to the development of the theory of working class revolutionary drama and to the establishment of a communist theory of dramatic arts rests in its continuation and development of the *chuche*-type concept of drama of the great leader Comrade Kim Il-song so as to provide innovative solutions for the problems of creating and building of dramatic art posed by our times and our revolution, and its comprehensive delineation of the thought, theory and methods of building socialist and communist dramatic arts.

The wide explanation and propagandization of the justness and greatness of the thought and theory of the "Theory of Cinematic Art" and their thorough application in practical creative work constitute the most sacred mission facing the functionaries, writers and artists of our dramatic arts sector.

Functionaries, writers and artists of the dramatic arts sector must deeply study the content of the immortal work "Theory of Cinematic Art," making it their flesh and bones, and thoroughly apply all of its principles and tenets, so as to create more and better revolutionary productions with a high ideological sense, and thereby glorify the power of our chuche dramatic arts throughout the world.

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CSO: 4109/016

THE REVOLUTIONARY POSITION AND ANTI-IMPERIALIST STRUGGLE SPIRIT OF COMMUNISTS

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 51-54

[Article by Yu Ho-chun]

[Text] A communist is a determined revolutionary who devotes everything in life to fight for party, leader, fatherland and people. The lifetime of a communist revolutionary is a noble and glorious lifetime that starts with revolution and ends with struggle.

A communist never forgets the truth of revolution once he has found it, and fights fiercely, without hesitation, on the path of revolution once he has embarked upon it, and thus forever takes on the noble cast of a revolutionary. That communists fight to the end, devoting their all to revolutionary struggle without hesitation, regardless of trials and tribulations, is due to the fact that they are firmly imbued with the unshakeable faith of an unwavering and steel-like revolutionary position and resolute anti-imperialist struggle spirit.

Maintenance of a firm revolutionary position and resolute anti-imperialist struggle spirit is the most important requirement in becoming a true communist revolutionary who carries out revolutionary struggle to the end.

The great leader Comrade Kim Il-song taught as follows:

"In order to become a revolutionary, not only must one hate the exploitive class and the exploitive society, but one must also foster the revolutionary consciousness of struggling to the end to smash all enemies and to build the socialist and communist societies which not harbor exploitation and oppression." ("Collected Works of Kim Il-song" Vol 25, p 5)

A revolutionary position and anti-imperialist struggle spirit are the most important ideo-spiritual hallmark and struggle trait of the communist revolutionary.

The revolutionary position of communists is the position by which all things are perceived and judged, and all actions taken, by giving first priority to the interests of party, revolution, working class and working masses. The revolutionary position of communists is a firm position that derives from an

understanding of the revolutionary truth that it is only by waging revolution that imperialism and exploitive systems can be crushed and national and class liberation achieved, and that the socialist and communist societies that have attained the independence of the masses can be built. The revolutionary position is the starting point for the lives and actions of revolutionaries struggling for the aspirations, needs and interests of the working class. How thorough one's revolutionary position is determines whether or not one becomes a turncoat who cannot carry out revolution to completion and puts it on hold. The communist revolutionary with a thorough revolutionary position fights unwaveringly on the straight and narrow path of revolution, no matter how vicious the scheming of the imperialists or how difficult the obstacles facing the revolution, while the individual whose revolutionary position is not clear cannot have faith in revolutionary victory, and in the end is easily swayed when circumstances or conditions change.

Only the person with a solid revolutionary position is able to believe firmly in the ultimate victory of the revolution, and to wage a life-long fight against imperialism and all types of enemies without the slightest mental lapse.

A revolutionary position is concretely expressed by fighting fiercely, possessed of the communist revolutionary spirit. The main ingredient in the communist revolutionary spirit is a resolute anti-imperialist struggle spirit.

The anti-imperialist struggle spirit is the strong spirit of struggle of forever despising the imperialists and the class enemies who collude with them, of fiercely defending class position and revolutionary principles no matter what the situation, and of ultimately purging imperialism from the face of the globe and fully winning the independence of the masses.

With this firm revolutionary position and anti-imperialist struggle spirit, communists are imbued with the ironclad belief that on the path of revolution there is glory in life and glory in death, and fight stubbornly in struggling against the imperialists, without the slightest hesitation or second thoughts.

The revolutionary position and anti-imperialist struggle spirit form the basic content of the revolutionary world view of communists, and are key factors in shaping it. The revolutionary world view is the viewpoint and position of regarding the masses as the center of revolution, and the revolutionary spirit of fighting fiercely for the masses. The revolutionary world view is a key ideo-spiritual trait that should be maintained by the communist revolutionary. If the revolutionary is to fight to the finish without the slightest hesitation against imperialism on the path of revolutionary struggle, he must have a revolutionary world view. Only by possessing a revolutionary world view can he rush forward to revolutionary struggle and always have a resolute position and attitude, no matter how complex the situation, and, possessed of determined will, overcome all manner of obstacles and fight fiercely for revolutionary victory. For individuals to become revolutionaries with a solid revolutionary position and determined anti-imperialist struggle spirit means that they become communists solidly equipped with a revolutionary world view.

The revolutionary world view that is based on class aspirations, needs and interests inspired by social and class position is shaped for the most part when possessed of a solid revolutionary position and anti-imperialist struggle spirit.

By thus forming the basic ingredients of the revolutionary world view, revolutionary position and anti-imperialist struggle spirit give rise to the key ideo-spiritual traits of the communist revolutionary.

Maintenance of a revolutionary position and anti-imperialist struggle spirit is an important problem that confronts communists not only during the period of bitter revolutionary struggle to overthrow the exploitive class and exploitive system and win sovereignty, but also during the period when socialist construction is being carried out.

The revolutionary struggle of communists to win the independence of the masses is extremely difficult and complex, and ultimately succeeds only by passing through various revolutionary stages.

The struggle waged by the masses who have seized power to purge class oppression and establish a socialist system constitutes the most intense form of social change in the history of mankind in bringing an end to the domination of one class by another and the exploitation of man by man, and in charting a new course for social development. If a decisive victory is to be won in this struggle, bitter struggle must be vigorously launched while maintaining a revolutionary position and anti-imperialist struggle spirit. This, however, is only one stage in the revolutionary struggle to win the complete independence of the masses. Even after the independence of the masses is completely won and racial and class liberation achieved, revolution must be continued so as to ultimately purge from all areas the remnants and legacies of the old society that restrained the independence of the masses. The tremendous struggle to remake and change nature and society in accordance with the independent aspirations and needs of the masses in particular goes hand in hand with intense class struggle to crush the aggressive and destructive scheming of the imperialists and class enemies, and to protect what has been won in revolution. Under these conditions, if the work of continuing to maintain a revolutionary position and anti-imperialist struggle spirit in communists lets up even in the slightest after they have seized control, then the revolution cannot be advanced to victory and the aggressive and destructive schemes of the imperialists and class enemies cannot be blocked, and even the fruits of revolution cannot be protected. This is a stark fact that the international communist movement has faced in its own history. Only when communists continue to maintain a revolutionary position and anti-imperialist struggle spirit, not only at those times when bullets are flying and there is direct contact with the enemy in a final showdown, but also in times of peaceful construction, can the final victory of the revolution be won.

Maintaining a firm revolutionary position and anti-imperialist struggle is an even more important requirement in the context of the long way that our revolution has yet to advance and the changing of the generations within our revolutionary ranks.

Our revolution today has advanced a long way. We are currently carrying out the revolutionary task at the new and higher stage of modeling the whole society after the *chuche* idea. The modeling of the whole society after the *chuche* idea is a revolution for the liberation of mankind to fully attain the independence of the working masses who have been liberated from class exploitation and oppression, and is the arduous and protracted cause of carrying out enormous social changes and nature remaking struggles unprecedented in human history. The struggle to model the whole society after the *chuche* idea is not only itself a difficult and complex struggle, but also is being carried out in an environment where the aggressive plots of the imperialists and the destructive scheming of class enemies are ever present. This requires that all party members and workers continue to be imbued with a firm revolutionary position, and to be more firmly armed with an anti-imperialist struggle spirit.

The cause of modeling the whole society after the *chuche* idea is a long term cause that will extend across several generations before being finally completed. The aggression and war plotting of the imperialists becomes even more vicious as the revolution victoriously advances, and their aggressive nature absolutely does not change even though generations come and go. Our new generations that are forming the revolutionary power for shouldering the cause of *chuche*, however, have not directly witnessed the brutal behavior of the imperialists and class enemies, and have not experienced exploitation and oppression. Because they have enjoyed a happy life under a benevolent socialist system and have grown up in peace, they not only cannot conceive of the viciousness of the imperialists, but also do not have a clear understanding of how our nation's socialist system was created. Given the importance of the revolutionary mission they have been assigned and the circumstances of life that they have lived, the solid preparation of the new generations with a revolutionary position and anti-imperialist struggle spirit akin to that of communists who have directly experienced the brutal acts of the imperialists, and been forged in the reality of revolutionary struggle, is an extremely urgent problem in completing the cause of *chuche*. Only by nurturing the new generations who are the next wave of the revolution as communist revolutionaries with a strong revolutionary position and anti-imperialist struggle spirit can the aggression and war plotting of the imperialists be blocked, and the revolutionary cause of *chuche* carried out to completion generation after generation.

The current situation, in which the aggression and war scheming of the imperialists, including the U.S. imperialists, are being nakedly pursued, demands that party members and workers be brought to more fully embody a revolutionary position and anti-imperialist struggle spirit.

We are in direct confrontation with the U.S. imperialists--the ringleaders of aggression and war--and the situation in our nation is being further strained as a result of their new war provocation scheming. In order to provoke a new war in our nation, the U.S. imperialists are beefing up their aggressor army and puppet army troops in South Korea and are bringing in large quantities of weapons of mass murder, including nuclear weapons, and are engaging in evil plots to do whatever they can to provoke a war of aggression. They are

whipping up their loyal pawn Chon Tu-hwan to raise a war ruckus against us every day. As a result, today a tense situation has been created in our nation in which no one knows when war will break out.

The aggression and war scheming of the imperialists are not confined to today, but will continue until the day they become extinct. To the extent that the aggressive nature of the imperialists does not change, the danger of war cannot be eased. Therefore, party members and workers must clearly perceive the reactionary nature of the new war provocation schemes and anti-communist ruckus of the U.S. imperialists, the Japanese reactionaries and the South Korean puppets, and, possessed of a firm revolutionary position, vigorously launch revolutionary struggle against the imperialists and class enemies.

By strengthening unitary ideology indoctrination together with revolutionary indoctrination and class indoctrination among party members and workers in conformance with the demands of revolutionary development and the situation that has been created, our party has energetically launched the work of nurturing them as communist revolutionaries with a strong revolutionary position and resolute anti-imperialist struggle spirit. Today all of our workers are fully aware of the aggressive and plunderous nature of the imperialists and class enemies, falling prey to neither any devious anti-communist scheming or crazy aggression plotting of our enemies, and are filled with burning determination to devote their all to fighting for party, revolution, fatherland, people and the final victory of the cause of chuche. If the enemy thinks the invincible strength of our people to be inadequate, and runs amuck indiscriminately, they will reap only death, ignoble defeat and final extinction.

The future path of the struggle of communist revolutionaries who fight with a firm revolutionary position absolutely cannot be blocked, no matter how insanely the U.S. imperialists, Japanese reactionaries and South Korean puppet clique scheme.

The key to getting party members and workers to fight resolutely to the end against imperialism, without being blown off course no matter how strong the wind, and to continue to shore up their revolutionary class position, is found in further strengthening indoctrination among them to raise their revolutionary position and anti-imperialist struggle spirit.

The problem of first priority for party members and workers in gaining possession of a revolutionary position and anti-imperialist struggle spirit is that of arming them with the revolutionary thought and chuche idea of our party.

The chuche idea is the greatest revolutionary thought of the working class, and a firm guiding thought for revolution and construction. Only by being armed with the chuche idea is it possible to live and act in a revolutionary manner with a chuche-type viewpoint and position, and to become chuche-type communist revolutionaries who fight uncompromisingly against imperialism and class enemies.

We must vigorously launch the struggle to arm party members and workers with the chuche idea, so that everyone possesses the revolutionary world view of chuche and devotes themselves to the revolutionary struggle for the overall victory of the chuche idea.

Fostering a deep awareness of the exploitive and plunderous nature of imperialism and of the reactionary nature of the exploitive class is an important problem in preparing them as determined revolutionaries possessed of a revolutionary position and anti-imperialist struggle spirit.

We must strive to foster a deep understanding of the reactionary nature of imperialism among party members and workers so that they will fight to the end against it, maintaining an unchanging revolutionary position and anti-imperialist struggle spirit no matter how much time goes by or what obstacles block their path. In addition, as the fiendish acts committed by the U.S. imperialists and the South Korean puppet clique against our people--acts that cannot be forgiven in a thousand years--become historic fact and are exposed with each passing day, all party members and workers must fight on, harboring deep hatred and resentment, against their enemies.

Of importance in fostering a revolutionary position and anti-imperialist struggle spirit among party members and workers is to strive for them to fully recognize the fundamental superiority of the socialist system, and to ardently love the socialist system of our nation.

The socialist system of our nation is the most outstanding social system in the world. All of our people exercise equal political freedoms and rights, and fully enjoy a rich material and cultural life. We must devote ourselves to the struggle to resolutely defend and solidify the socialist system of our nation that provides the happiness of today and the endless hope for tomorrow.

All party members and workers must more firmly prepare themselves as determined communist revolutionaries possessing a solid revolutionary position and anti-imperialist struggle spirit, and thereby fight to the end for the final victory of the cause of chuche.

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CSO: 4109/016

PARTY LIFE GUIDANCE EXPERIENCE GAINED AT THE TIME OF ANTI-JAPANESE ARMED STRUGGLE

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 55-58

[Article by Hwang Su'ng-hyo'k]

[Text] The great leader Comrade Kim Il-song created invaluable experience in laying a firm organizational and ideological foundation for the founding of a chuche-type revolutionary party at the time of glorious anti-Japanese armed struggle.

Occupying an important position in the party work experience gained in anti-Japanese flames is party life guidance experience. The party life guidance experience of the anti-Japanese armed struggle era, which is filled with basic principles and party life guidance methods that must be maintained in party life guidance, serves as a solid buttress for the development of the work of our party.

The great leader Comrade Kim Il-song taught as follows:

"We must strive to strengthen party organizational life in order to prepare the organizational core of guerrilla units and the organizational framework for the future Korean communist party." ("Collected Works of Kim Il-song" Vol 1, p 45)

Strengthening party life guidance is a key requirement for nurturing party members as true revolutionaries and increasing the militancy of the party. Providing correct guidance over the party life of party members represented an even more urgent problem at the time of anti-Japanese armed struggle, given the need then to solidify the organizational framework for founding of the party and to enhance the vanguard role of party members in armed struggle and underground revolutionary struggle.

The great leader Comrade Kim Il-song early on set forth principles for founding a chuche-type party at the Chialun Conference and assembled the first party organization that was to be the forerunner of our glorious party, and, making it into the mother organization, established numerous primary-level organizations throughout the nation.

Under the wise leadership of the great leader Comrade Kim Il-song, the Korean People's Revolutionary Army Party Committee was formed and a systematic party organizational guidance structure established, from prefectural party committees to village party cells, with the result that a solid foundation for correctly leading the party life of party members was created.

The appearance of primary-level party organizations at the time of anti-Japanese armed struggle and the establishment of a unitary guidance system for them constituted an important guarantee for resolutely maintaining the unitary guidance of the great leader Comrade Kim Il-song within the party organization, and for vigorously pushing forward the party life guidance of party members in accordance with the plan and intent of the leader.

Perceiving the fact early on that the key to solving all problems arising in party life was to be found in strengthening party life guidance, the great leader Comrade Kim Il-song provided wise leadership so that party organizations would conduct proper party life guidance throughout the entire course of organizing and leading anti-Japanese armed struggle.

The experience gained in party life guidance at the time of glorious anti-Japanese armed struggle became an invaluable asset in strengthening and developing our party.

At the time of anti-Japanese armed struggle party organizations gave first priority to providing organizational guidance so that party life would be focused on loyally upholding the thought and leadership of the great leader Comrade Kim Il-song.

Loyally upholding the thought and leadership of the leader is a pivotal problem in gaining the victory of revolutionary struggle. Upholding and revering the great leader Comrade Kim Il-song at the time of anti-Japanese armed struggle, and loyally accepting the thought and leadership of the respected and beloved leader, were fundamental problems bearing on the destiny of the Korean revolution. The respected and beloved Comrade Kim Il-song is the great leader revered by our people for the first time in the thousands of years of history of their history, and the distinguished leader of the revolution.

In the process of launching fierce battles against the enemy and engaging in a succession of arduous marches, party organizations and political organs of the Korean People's Revolutionary Army at the time of anti-Japanese armed struggle established the imbuing of party members and troops with loyalty to the great leader Comrade Kim Il-song as their number one task, and led them in making it a part of their daily life. Party organizations and political organs indoctrinated party members and troops with the boundless pride and dignity of revolutionary fighters who revered the great Comrade Kim Il-song as leader and who carried out the revolutionary cause of *chuche* pioneered by him, and armed them with the resolute faith that as long as they had the wise leadership of the great leader, the prosperity of the fatherland and the victory of the Korean revolution were assured. In addition, in order to provide indoctrination in the greatness of the respected and beloved leader, systematic study of the glorious revolutionary activities, wise leadership and

noble morality of the leader was organized within party organizations and political organs, with the result that party members and guerrillas came to respect and revere the great leader and were imbued with fighting loyalty.

In addition, in order that they would uphold the thought and leadership of the great leader Comrade Kim Il-song with loyalty, party organizations at the time of anti-Japanese armed struggle endeavored to instill in party members and guerrillas the revolutionary spirit of thoroughly defending and implementing the revolutionary line and principles established by the respected and beloved leader.

Party organizations and political organs planned and supervised organizational life so that party members and guerrillas, in deciding how to think and act, would concentrate on better respecting and upholding the great leader and on thoroughly implementing his revolutionary line and strategic principles.

Party organizations and political organs put all of their effort into having everyone unconditionally and thoroughly implement the revolutionary line and strategic principles of the respected and beloved leader in battle, marching and operations behind enemy lines, as well as in organizing study and meetings, and put into practice the slogan "Let us defend with our lives the headquarters of the revolution."

This party life guidance experience gained in anti-Japanese flames was consistent in its arming of party members and guerrillas with the greatness of the respected and beloved leader Comrade Kim Il-song--the sun of the nation and strategic genius--and its guiding of them to uphold the thought and leadership of the leader with loyalty.

Additional valuable experience gained in party life organization at the time of anti-Japanese armed struggle was that of guiding party life toward increasing the self-consciousness and discipline of party members.

The great leader Comrade Kim Il-song taught as follows:

"When we engaged in anti-Japanese armed struggle in the past, party work was always carried out on the basis of the resourcefulness and consciousness of party members." ("Collected Works of Kim Il-song" Vol 13, p 103)

Maintaining high self-consciousness and discipline is a fundamental requirement arising in the work and lives of party members. The ranks of the Korean People's Revolutionary Army at the time of anti-Japanese armed struggle were themselves ranks of self-conscious fighters, and self-consciousness and discipline were the lifeblood of anti-Japanese revolutionary ranks. Further, self-consciousness and discipline were all party members and guerrillas had to depend on under conditions where they were totally surrounded by Japanese imperialist aggressors, and even one step took them behind enemy lines, and in circumstances of arduous struggle where there was nothing to do but fight, solving everything themselves.

The great leader Comrade Kim Il-song applied intense guidance and concern to nurturing party members and guerrillas as self-conscious fighters with a strong sense of organization and discipline by strengthening the party life of party members and establishing unshakeable discipline and order in the Korean People's Revolutionary Army. Even in the midst of busily leading the overall course of the Korean revolution, the great leader personally made it an example to self-consciously adhere to the rules of party life. As the commander, the great leader could not exclude himself from party organizational life, and not only participated without fail in party conferences, but voluntarily took on party work and stayed up at night to get it done on time.

Party organizations and political organs at the time of anti-Japanese armed struggle strictly abided by the rules of revolutionary party life laid down by the great leader Comrade Kim Il-song so as to organize and guide party members to self-conscious participation in party life. Guidance was provided in party organizations so that sincere participation could be made in party life, possessed of the high dignity and pride of living the noble political life bestowed by the great leader, and so that one's own political life could be forever glorified through organizational life based always on the organization. At the same time, an effort was made in party organizations to assign party work to party members and to raise their sense of organization and discipline in the process of carrying it out.

At the same time that party members were brought to actively participate in party organizational life and to correctly organize party tasks in party organizations and political organs at the time of anti-Japanese armed struggle, party life was greatly expanded in an environment of strong criticism, and party meetings were run at a high political and ideological level.

Scheduled party cell meetings were held once a month without fail, even in the midst of bitter struggle, and thoroughly planned work evaluation meetings and emergency meetings concerning progress in carrying out revolutionary missions were held. Such meetings were excellent schools for raising the self-consciousness of party members concerning organizational life, and for inculcating a sense of organization and discipline for directing their work and life at a high level.

In order to indoctrinate party members with a spirit of resolute discipline, party organizations in guerrilla units absolutely did not permit a double standard concerning discipline. When a commander, fighter or party member broke discipline, the same party discipline was applied to each in party organizations.

The fact that the great leader Comrade Kim Il-song severely criticized Comrade Kim Chu-hyo'n for not correctly carrying out a revolutionary task, got him to realize his mistake and guided him to revolutionization is a case in point.

In the fall of 1937 Comrade Kim Chu-hyo'n, who was responsible for rear area operations of a hard-core unit of the Korean People's Revolutionary Army, received orders to convey a new revolutionary mission to underground

operatives in the Tanchon and Songjin areas, and, heading up a small unit, was dispatched into the interior. On the way to his objective, however, a crisis developed as the result of a battle that had broken out, and he imprudently returned to his unit without carrying out the mission he had been given.

As soon as he received a report of this, the great leader Comrade Kim Il-song convened a headquarters party meeting. At the meeting, several party members severely criticized Comrade Kim Chu-hyo'n's serious error in contravening an order from headquarters and breaking discipline, and subsequently he was assigned to mess duty. As a result of the party meeting, Comrade Kim Chu-hyo'n became deeply conscious of his serious error, and strived mightily to revolutionize himself.

By tempering party members in such strict organizational life and discipline, party organizations at the time of anti-Japanese armed struggle were able to nurture them as true revolutionaries, and to forge the unity and solidarity of revolutionaries to rock hardness.

Additional important experience gained in party life guidance at the time of anti-Japanese armed struggle was that of making party life absolutely serve guerrilla struggle, and to provide guidance so that it was carried out in harmony with battle missions.

The most important task facing party organizations and party members at the time of anti-Japanese armed struggle was to victoriously launch anti-Japanese armed struggle so as to rapidly advance the historic cause of fatherland restoration. Therefore, it was necessary to fuse the organizational life of party members with the work of successfully carrying out anti-Japanese armed struggle, and to also focus party life guidance in that area as well.

Party organizations at the time of anti-Japanese armed struggle always focused on carrying out the battle missions of party members, and organized and guided party life, in fusing party life with revolutionary activity. When party organizations assigned missions or jobs to party members, they organized them so that they were related to carrying out battle missions, and when strengthening party life, made sure that the problems faced meshed together in the process of carrying out battle missions.

When difficult battle missions were confronted at the time of anti-Japanese armed struggle, party meetings were held right away to assure success, and there all problems necessary in battle preparation were discussed and party tasks organized. Specific tasks were organized for every party member, such as one party member helping any new recruits, another cleaning the weapons and laying out packs, another taking responsibility for provisions and determining how to make the rice powder, and another party member reciting to the others novels that portrayed the fighting of revolutionary armies or telling stories of our nation's heroes who had fought bravely. In this manner, party members carried out their military missions while at the same time reflecting deeply at all times on their party jobs.

Of importance in fusing party life guidance with revolutionary missions is the correct evaluation of the party life of party members. In the party

organizations of guerrilla units, the party life of members was evaluated on the basis of how well they shot a gun and how many enemy they captured.

In addition to all these, the party life guidance experiences of the anti-Japanese armed struggle era are rich and varied in party work and party activities, including party life guidance methods and writings.

The party life guidance experience gained in anti-Japanese flames was forged amidst struggle of unprecedented harshness and complexity, and as such is an incomparably valuable revolutionary legacy.

Today a new turning point has been reached in the work of our party, and the party life of its members is being conducted at a high level. A party organizational viewpoint is firmly in place among party members, and party life is being made rule and order-oriented. These successes are the result of the beloved Comrade Kim Chong-il having gloriously continued and enriched the noble experience of party life guidance forged in anti-Japanese flames.

Today our party organizations and party functionaries are faced with the enormous task of further implementing guidance over the party life of its members in accordance with the demands of modeling the entire party after the chuche idea, and thereby nurturing them as chuche-type communist revolutionaries and revolutionary fighters endlessly loyal to party and leader.

All party organizations and functionaries must become deeply familiar with the party life guidance experience of the anti-Japanese armed struggle era, and bring about a new turning point in party life guidance.

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CSO: 4109/016

THE PROBLEM OF UTILIZING ECONOMIC LAWS IN ECONOMIC MANAGEMENT

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 59-63

[Article by Yi Myo'ng-so']

[Text] Correct understanding and utilization of economic laws constitute one of the key methods of rationalizing management and control of the socialist economy.

The great leader Comrade Kim Il-song taught as follows:

"Socialist economic laws must be defended in the socialist society, for when they are violated socialist construction cannot be successfully pushed forward." ("Collected Works of Kim Il-song" Vol 23 p 126)

Only by correctly understanding and utilizing economic laws can overall socialist economic construction be organized, and economic management be made scientific, so that great production successes can be achieved. In order for the process, prospects and results of socialist economic development to be scientifically anticipated, the direction and methods of economic management correctly determined and proper measures established to implement them, deep concern must be focused on understanding and utilizing economic laws.

To correctly understand and utilize economic laws does not mean that people act passively in accordance with the demands of economic laws, but rather that they make use of them intentionally as important means for accelerating socialist economic construction.

Correctly understanding and utilizing economic principles are extremely difficult and complex tasks affected by the fact that a variety of economic laws possessing unique characteristics are applied in the socialist society, and that the level of preparedness of the people understanding and using them is not the same.

When economic laws are not correctly understood and utilized, confusion comes to prevail in economic organizational work, and equilibrium between economic sectors and the rate of economic development cannot be correctly maintained, and ultimately the economy cannot be developed. If functionaries ignore the requirements of economic laws or consider their use to be a waste of time, or

improperly understand the demands of economic laws, tremendous obstacles are thrown in the way of economic management. Therefore, in order to scientifically and rationally manage and control the socialist economy, economic laws must absolutely not be ignored, but their requirements correctly assessed and addressed.

The fundamental reality of our nation in which, under the wise leadership of the great leader Comrade Kim Il-song, economic construction has vigorously progressed, the scope of the economy has become unprecedentedly large and its level of technical equipage has grown tremendously, and in which the economic linkages between sectors and within sectors, and among regions, have become extremely complex, demands more than at any previous time that the requirements of economic laws be correctly assessed and addressed so as to continuously improve economic management.

Accurately assessing and addressing the requirements of economic laws in economic management currently constitute an urgent problem in making maximum effective use of the nation's economic foundation so as to continuously accelerate economic development.

The problem of effectively utilizing the economic foundation created by our people through arduous struggle and of positively mobilizing the inner reserves and potential of the people's economy is one of the lynchpins in accelerating production and construction.

Our people have forged a powerful economic foundation, firmly grounded in modern technology, through the process of carrying out several stages of technical revolution. If we correctly assess and address the inevitability and demands of economic development, so as to further complete the economic infrastructure, improve the work of maintaining production elements, and extremely rapidly develop science and technology, the power of the existing economic foundation can be fully manifested and economic construction vigorously accelerated.

The work of planning and supervising economic organization and establishing timely technico-economic measures with an eye to rationally utilizing the nation's economic foundation can be successfully carried out through the process of correctly understanding and using economic laws.

Only by correctly understanding and utilizing economic laws can rational measures be established for improving usage of existing production capacity, and can the labor-production ratio be increased and the prime cost lowered, so that rapid growth in national income can be maintained. Specifically, by correctly maintaining a balance between expenditures and consumption, production of the means of production and consumables, industry and agriculture, and internal industrial sectors and internal agricultural sectors, the existing economic foundation can be effectively utilized so as to achieve a high rate of speed in socialist expanded reproduction.

Even the problem of maintaining a correct balance between extractive and manufacturing industries, and between production and transportation, which is always an important problem in economic development, can be fully solved when

functionaries understand the inevitability of economic development and successfully fulfill its demands. Inasmuch as the demands of economic laws differ, it is to the extent that functionaries understand them that they are enabled to correctly solve complex problems arising in giving priority to the extractive industry and to transportation, and in increasing steel production, and to plan and supervise materials supply and cooperative production organization so as to positively push forward economic construction in accordance with the policy intent of the party.

Further, in order to successfully occupy the 10 prospective targets of socialist economic construction for the 1980's that confront us, we must make effective use of economic laws and further improve economic management.

The prospective plans for economic construction set forth by the party chart the direction of the nation's economic development, the struggle objectives of all economic sectors and production units, and the course to be followed by the working masses in economic construction. Inasmuch as these prospective plans for economic construction comprehensively delineate concrete methods for fulfilling the economic construction objectives and economic tasks to be fulfilled in a given era, they constitute a powerful program of struggle.

The 10 prospective targets of socialist economic construction for the 1980's being carried out by our people are a great program for economic construction that, based on a scientific analysis by our party of the nation's economic situation and prospects for economic development, establish the direction for economic construction as well as the methods for carrying it out. Therein are comprehensively enumerated the inevitabilities and demands of economic development. When functionaries correctly understand and utilize economic laws, they can fully appreciate the essence, justness and implementation methods of all of the steps taken by our party to occupy the 10 prospective targets, and can spontaneously organize and develop the work of applying them.

Therefore, the correct understanding and use of economic laws by functionaries and workers represent an important guarantee that enables them to vigorously accelerate production and construction with the spirit and vigor of glorious fulfillment of the Second Seven-Year Plan, and to successfully occupy the 10 prospective targets of socialist economic construction.

In order to correctly utilize economic laws so as to scientifically and rationally manage and control the economy, the applicability, requirements, and conditions and methods for fulfillment of economic laws must be well understood and thoroughly applied in economic management.

Of first importance here is that functionaries and workers understand the requirements of every economic law.

Proper understanding of the requirements of economic laws is a prerequisite for applying them through goal consciousness in economic management. Every economic law has its own unique and fundamental requirements, and consequently is distinct from every other economic law. Inasmuch as the demands of economic laws applied in a socialist society are different and expressed in a

variety of forms, economic laws cannot be correctly utilized without a proper understanding of them.

By understanding the demands of economic laws is meant the timely perception of complex economic phenomena so as to define the most essential and fundamental linkages among them, and to understand their inevitability.

The task of understanding and utilizing economic laws is gloriously fulfilled only through the correct guidance of the party of the working class.

As the general staff of the revolution and the heart of the society, the party of the working class is capable of most accurately perceiving the demands of economic laws, as well as the methods for embodying them, as distinct from all other laws of social development. It is the party that establishes the most correct measures and methods based on a comprehensive analysis of various economic phenomena, and shapes them together into policy.

Therefore, that which serves as a starting point and fundamental guarantee for understanding and utilizing the demands of economic laws is the thorough study and mastery of the economic policy of our party.

The economic policy of our party is the most correct set of guiding principles for economic construction which comprehensively embodies the thought and theory of chuche economic construction of the great leader Comrade Kim Il-sung, and the direction and methods for utilizing the economic laws delineated by the respected and beloved leader.

With his extraordinary wisdom and scientific powers of observation, the great leader Comrade Kim Il-sung discovered that which is inevitable in complex and varied economic phenomena that are constantly changing and developing, and set forth the concrete approach and methods for correctly utilizing it. Only by deeply studying and mastering our party's economic policy, which elucidates the basic direction and implementation methods for our nation's economic development, can the demands of economic principles be fully grasped. Therefore, economic guidance functionaries and workers must always deeply study the economic policy of the party, and fully understand its essence and implementation methods.

If the problem of understanding economic laws is fully solved when the economic policy of the party is deeply studied and mastered, then the problem of utilizing them can be successfully solved when the party's economic policy is thoroughly implemented.

All functionaries and workers must fully understand the fact that the economic policy of our party constitutes the guidelines of economic construction that most completely fulfill the demands of economic laws, and thoroughly implement it from a position of absoluteness and unconditionality.

Also of importance in using economic laws is the voluntary formation and perfection of conditions for applying economic laws.

Inasmuch as economic laws, like other laws of social development, are applied objectively, individuals can neither eliminate them or create them as they wish. To say that economic laws are applied objectively absolutely does not mean that individuals cannot exercise any control over them. By not only understanding economic laws, but also voluntarily creating the conditions for applying them, individuals are capable of more positively utilizing economic laws. The problem of understanding and utilizing economic laws absolutely does not end with people understanding the demands of economic laws and calculating their use in economic activity, but in handling them through voluntary and positive actions to continuously create conditions for the application of economic laws.

The foundation for creating conditions for applying economic laws is that of fully maintaining conditions for fulfillment that make it possible for newly evolving economic laws to be positively applied in a socialist society, and at the same time of creating conditions that make it possible to correctly adjust and utilize economic laws passed down from the society of the past.

In the case of fulfilling the demands of the law of planned and balance development of the people's economy, measures for assuring planning and balance in economic development must be correctly established.

In a socialist society, the social division of labor between production sectors and between production units is constantly being expanded and developed, and a variety of production-consumption linkages are being formed between them. The production-consumption linkages between the individual production sectors and units that form the parts of the overall production organism are completed through the voluntary acts of people, and it is only under such conditions that the planned development of the people's economy is assured.

In order to achieve the planned and balanced development of the people's economy, balance must be maintained along with planning. Assuring balance in economic development means that the people's economy is developed on the basis of a consciously maintained balance.

For development of the socialist economy a balance must not only be maintained between savings accumulation and consumption, production of the means of production and consumables, industry and agriculture and production and transportation, but also between the various elements of production, the extractive industry and the manufacturing industry, the rising income of workers and circulation of products, and between regions, and it is only through the voluntary acts of people to rationally maintain those balances that the socialist economy is developed in a planned and balanced manner.

Therefore, the struggle to maintain economic balances under new conditions in a manner suited to the demands of a changing and developing reality must be continuously launched.

In utilizing economic laws concerning production of goods it is important that prices of products be correctly set, and that concepts of value and commerce be properly applied in the areas of producing the means of production and

buying and selling. Only by so doing is it possible to strengthen conservation systems so as to provide correct stimulus and control for being positively frugal with resources and materials, make effective use of machinery, and increase the utilization rate of equipment. In implementing the independent accounting system as a precondition for applying the law of value, such general economic measures as providing planning, properly drawing up rules and regulations, and normalizing production must be correctly established.

Only by thus correctly establishing the unique conditions for fulfilling economic laws can they be used as important means to an end, and can economic management be further improved. All functionaries must fully understand all economic laws applied in a socialist society, including the basic economic laws of socialism, the law on the continuous growth of labor productivity, and the law of distribution based on labor, and must spontaneously create the conditions for their fulfillment.

Also of importance in utilizing economic laws is their correct usage in the context of their close interrelationship.

A variety of economic laws are applied in a socialist society, and economic vigor is developed through their unified application. This bespeaks the fact that economic laws are always consciously assessed and addressed within a close interrelationship.

That economic laws are always fulfilled within a close interrelationship means that the ties of reciprocity and mutual impact between economic laws are correctly understood and used rationally in a manner suited to the demands of socialist economic development.

In closely combining and using economic laws with varying characteristics it is important to use them in a manner that makes economic laws that reflect a transitional nature subservient to economic laws that reflect a communist nature. Only by so doing can all economic processes be organized in a manner suited to the inevitability and basic course of socialist social development, and can correct guidance over the economy be maintained.

Inasmuch as the buying and selling of goods still exists in a socialist society, even though the economy is being developed in a planned and balanced manner, application of the law of value must not be ignored in fulfilling the demands of the law of planned and balanced development of the people's economy. Correct application of the law of value makes it possible to successfully satisfy the requirements of the economic laws of expanded reproduction in a socialist society.

Therefore, at the same time that application of individual economic laws is emphasized in utilizing economic laws applied in a socialist society, it is not the case that those requirements alone are satisfied, but rather that all economic laws must be taken into consideration and utilized within a close interrelationship. Also of importance in understanding and utilizing economic laws is the full manifestation of the creative energy and wisdom of the workers.

Positively displaying the energy of the broad producing masses is a principle consistently adhered to by our party in understanding and utilizing economic laws.

In order to correctly understand and utilize economic laws, various economic phenomena must be comprehensively analyzed and systematized, and the interrelationships that are formed between them must be delineated. Focusing on the masses constitutes the most positive and revolutionary method in coming to grips with innumerable economic phenomena.

In the process of day-to-day labor the producing masses are confronted with constantly changing economic situations, and know better than anyone else what is involved. When the producing masses are relied upon, innumerable economic situations can be correctly grasped and brought under control, and the demands of economic laws properly understood.

Of course individual workers, who pursue their productive labor in a fixed corner of economic life, cannot understand everything about the individual phenomena in which economic laws are manifested, but they are able to perceive the basic and essential interrelationships involved. In implementing the mass line, however, so that the collective strength of the producing masses is displayed, numerous economic situations and their interrelationships that individual producers cannot grasp can be brought to light.

When the masses are positively set in motion, they can correctly understand the actual situation in factories and enterprises and comprehensively analyze economic situations that are expressed in a variety of forms in each economic unit, and can correctly engage in systematic work.

The more fully that the wishes of the workers are reflected, the more improvement that can be made in the conditions for applying economic laws, and the more correct the measures and methods that can be established for improving the various economic interrelationships between production units.

A key requirement arising in demonstrating the energy and wisdom of the masses is that of functionaries going deeply among the producing masses and sincerely supervising organizational work to make them aware of the economic policy and intent of the party, and to spur the masses on. Our functionaries must establish correct methodology so that the masses can positively participate in economic management, from the work of mass discussions for economic plans and preparations through the entire process of summing up planning progress, so that solid progress is made in all work and the masses are relied upon in handling all economic tasks.

The struggle to correctly utilize economic laws is a worthwhile struggle to scientifically manage and control the economy in a manner suited to the inevitable demands of socialist economic development, and thereby to bring about continuous upsurges in production and construction.

All functionaries and workers must guide socialist economic construction toward continuous upsurges by upholding the chuche economic management thought of the great leader Comrade Kim Il-song, and correctly assessing and addressing the demands of economic laws.

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CSO: 4109/016

RAPID DEVELOPMENT OF THE METALLURGICAL INDUSTRY IS AN URGENT REQUIREMENT OF SOCIALIST ECONOMIC CONSTRUCTION AT THE PRESENT TIME

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 64-67

[Article by Ch'oe Man-hyo'n]

[Text] At the historic 10th Plenum of the Sixth Central Committee of the KWP the militant task was set forth of giving priority to the extractive industry and rail transportation, and of further solidifying the metallurgical industry, so as to bring about a new upsurge in socialist economic construction and significantly improve the people's standard of living in this deeply meaningful year marking the 40th anniversary of fatherland liberation and the 40th anniversary of the founding of the party.

Further solidifying the metallurgical industry while giving priority to the extractive industry and rail transportation are the most important tasks in rapidly developing our economy at the present time.

The great leader Comrade Kim Il-song taught as follows:

"Rapid development of the metallurgical industry is of particular significance in socialist construction in our nation. We now have a need for more steel."
(*"Collected Works of Kim Il-song"* Vol 12, p 487)

Development of the metallurgical industry is an important yardstick for measuring the nation's level of industrialization and economic power. Only by developing the metallurgical industry, which is one of the strategic heavy industries, and fully providing such processing resources and materials as steel and non-ferrous metals to the various sectors of the people's economy, can production and construction be accelerated so as to achieve a high rate of speed in economic development, strengthen the power of the nation and rapidly improve the people's standard of living.

First of all, it is only by developing the metallurgical industry that the metals which are the basic ingredients of industrial production can be supplied in quantity to such industrial sectors as the machine industry, so that rapid development of industry can be attained. As the metallurgical industry is further solidified and the great quantities of steel and non-ferrous metals needed in various sectors are provided, larger numbers of

modern technical means can be produced, with the result that the technological reconstruction of the people's economy can be accelerated and the technical revolution vigorously pushed forward. Further, only by so doing can a rational balance be maintained among and within sectors of the people's economy, including the extractive industry, processing industry, production and transportation, so that production can be normalized and the scope of the economy continuously expanded. Therefore, rapid development of the metallurgical industry is one of the key links that must always be firmly grasped in order to accelerate socialist economic construction so as to strengthen the nation's power and continuously improve the material and cultural life of the people.

Further solidifying the metallurgical industry at the present time confronts us as an urgent requirement for successfully occupying the 10 prospective targets of socialist economic construction.

As enormous tasks of economic construction unprecedented in the history of our nation's socialist economic construction, the 10 prospective targets constitute a marvelous blueprint for creating a solid material and technical foundation appropriate for a completely victorious socialist society, and for significantly improving the material and cultural well-being of the people. Clearly outlined in the 10 prospective targets of socialist economic construction is a level of development of productivity that must be attained in such heavy industrial sectors as the metallurgical industry, as well as in light industry and agriculture.

Of the 10 prospective targets of socialist economic construction, the 15 million-ton steel height and the 1.5 million-ton non-ferrous metals height are the most important targets. In order to successfully fulfill these targets, the existing metals production bases must be more solidly equipped with modern technical means, while at the same time being further expanded.

The self-supporting foundation of the metallurgical industry established by our people during the past period is of course extremely strong, and its production potential very large. With the vigorous launching by our glorious working class of the struggle to develop the metallurgical industry through self-reliance and hard work, it was possible to establish in our nation with our own strength modern steel and iron bases, rolling facilities and second-stage metal processing goods production bases, and to put into place a metallurgical industry with a more fully completed infrastructure. Chuche-type steel production bases have been established in large numbers, and blast furnaces rebuilt, in such steel and iron mills as the Chongjin Steel Mill, Kimchaek Iron Works, Kangson Steel Complex and Songjin Steel Mill, and rolling and second-stage metal processing goods production bases have been further expanded.

In particular, our scientists, technicians and workers who are endlessly loyal to party and revolution upheld the teaching of the great leader Comrade Kim Il-song on making the metallurgical industry chuche-oriented, and, under the leadership of the party, researched and perfected a new steel production method based on our nation's fuel source, and thereby brought about an epochal turning point in development of the metallurgical industry. As a result, last

year iron and steel production had grown to 185 percent of what it was in 1977.

This amazing transformation in our nation, which right after liberation could produce but a bit of iron using obsolete metal forges, to one today that operates automated and remote controlled modern metallurgical bases and produces millions of tons of steel every year, is in large part the glorious result of the wise leadership of the great leader Comrade Kim Il-song and the correct guidance of our party.

The successes achieved in development of the metallurgical industry are indeed great and proud, but, grounded firmly on the material and technical foundation that has already been laid, we must develop it to a new and higher stage. In order to successfully fulfill the enormous tasks confronting the metallurgical industry, there is no choice but to continue to pour enormous effort into this sector.

The metallurgical industry is one that requires a large influx of capital investment and a high level of technology, and consumes large volumes of materials, and therefore much in the way of materials and time goes into increasing the production of metallurgical products. The construction of just a single blast furnace requires enormous amounts of funds and large quantities of equipment, materials and labor, as well as long periods of time. Furthermore, since the production of steel and non-ferrous metals is accomplished through processes involving high heat and complex physio-chemical reactions, metal production equipment, including smelting furnaces, must be constantly improved and revamped on new scientific and technical foundations. Only by so doing can the metallurgical industry be developed to a new and higher stage so that the constantly increasing demands of the people's economy for steel can be fully satisfied.

Further solidification of the metallurgical industry is truly a difficult and complex struggle, but only by successfully carrying it out can the problem of occupying the 15 million-ton steel height and the 1.5 million-ton non-ferrous metals height, not to mention the problem of producing the modern agricultural machinery needed to occupy the 15 million-ton grain height as well as the problem of reaching the 120 million-ton coal height and other heights, be fully solved. Further, only by so doing can the large quantities of metallurgical products, including the alloys, special steel, pure metals and rare metals, necessary for development of the electronics industry and automation industry be produced, so that the work of making the various sectors of the people's economy automated and remote controlled can be vigorously pushed forward.

Inasmuch as the 10 prospective targets of socialist economic construction are tasks of economic construction which have as a precondition extensive basic construction, they require enormous quantities of metals and large-scale equipment. In order to accelerate basic construction and advance completion dates at the battle sites of the great nature remaking projects that are being undertaken on an enormous scale, and at the sites of grand reconstruction, expansion and new construction, the metallurgical industry must be further solidified and steel materials supplied on a timely basis. When the

metallurgical industry is developed and greater quantities of various metal materials and products produced, economic interchange with other nations can be strengthened and a positive contribution made to accelerating socialist construction.

The rapid development of the metallurgical industry and increased production of steel and non-ferrous metals truly constitute a solid guarantee for vigorously accelerating the overall economic construction of the nation, and for advancing fulfillment of the 10 prospective targets of socialist economic construction.

Of first importance in rapidly developing the metallurgical industry is further strengthening the sense of *chuche* and of self-reliance of the metallurgical industry.

The great leader Comrade Kim Il-song taught as follows:

"We must continue to exert great effort in strengthening the sense of self-reliance and *chuche* of the ferrous metals industry, and further develop new metallurgical techniques based on our nation's fuel source." ("The Tasks of the People's Government in Modeling the Whole Society after the *Chuche* Idea" Booklet, p 23)

Strengthening the sense of *chuche* and self-reliance of the metallurgical industry constitutes a firm guarantee that makes it possible to safely and dynamically develop the metallurgical industry.

When the sense of *chuche* and self-reliance of the metallurgical industry are strengthened, it is possible to continuously develop the industry free from the effects of any world economic crisis, to equip it with modern technology and set it on a new scientific foundation. In addition, it is possible to maintain a rational balance within the production framework of the metallurgical industry and to make maximum effective use of the industry's existing foundation, and thereby achieve rapid development in production.

In order to strengthen the sense of *chuche* and self-reliance of the metallurgical industry, *chuche*-type iron and steel bases must be firmly consolidated and new technology and advanced operating procedures widely introduced, and steel production methods based on our nation's fuel source further developed. At the same time, preparatory handling of iron ore must be properly carried out and its quality improved, and a variety of steps taken to lower consumption of coking coal, such as increasing the percentage of domestic coal used in coke production. The struggle to use our nation's fuel source in heating furnaces and calcinators must also be vigorously launched.

In order to strengthen the sense of *chuche* and self-reliance of the metallurgical industry, the production processes of this sector must be supplemented and filled out and a better balance maintained among steel and iron making and rolling processes, and second-stage metal process goods production bases shored up, so as to further complete the infrastructure of the metallurgical industry as it becomes possible to satisfy the demand for steel on its own. Scientists and technicians in particular must stand firmly

on a chuche position and put effort into research to mobilize and utilize the nation's existing resources and fuel to the maximum, and to substitute what is indigenous to our nation for that which we either lack or have in small quantity, and in so doing contribute positively to making the metallurgical industry chuche-oriented.

Also of importance in rapidly developing the metallurgical industry is giving firm priority to supplying resources and fuel to metallurgical plants.

Giving priority to the supply of resources and fuel is a precondition for normalizing production in metallurgical plants and for increasing the production of steel and non-ferrous metals.

Together with equipment and manpower, resources and fuel form the key ingredients of metal production.

No matter how modern the metallurgical equipment or production processes, if resources and fuel are not properly provided steel and non-ferrous metals production cannot be continuously increased.

In order to provide resources and fuel to metallurgical plants on a priority basis, iron ore production bases and fuel bases such as the Musan Mine and coal mines of the Anju region must be put into order, and considerable effort continued to be expended at the Komdok Mining Complex and copper mines of the Yanggang Province region, so that non-ferrous metals production is significantly boosted and high-quality resources and fuel are provided in greater quantities to metallurgical plants.

As production is normalized in metallurgical plants, stockpiles of resources and fuel must be built up and the struggle to maintain production of our nation's resources and fuel must be vigorously launched.

Also of importance in rapidly developing the metallurgical industry is the positive mobilization and utilization of inner reserves at metallurgical plants.

The mobilization and utilization of inner reserves at metallurgical plants constitute an important method for fully satisfying the increasing demands of the people's economy for steel, and for rapidly developing the metallurgical industry.

When inner reserves are mobilized and utilized, it is possible to produce more steel using little or no additional manpower, equipment, materials or funds, and to increase labor productivity while substantially lowering prime cost.

As in other sectors of the people's economy, there are incalculable inner reserves in the factories and enterprises of the metallurgical industry sector. By fully utilizing the productive capacity of existing metallurgical plants and positively introducing advance technical processes and operating methods, it is possible to find extensive reserves just by improving technical and economic standards.

It is possible to satisfy many needs with a small amount of metal by modifying the quality of various grades of steel widely used at sites of socialist construction slightly, so that they meet technical specifications, to extend the life of furnaces by improving the quality of refractories, and to produce more steel by widely applying such advanced technical processes and operating methods as high-voltage operations into metal production. It is possible to conserve substantial quantities of metals just by accurately providing the quality and specifications of steel needed in various sectors of the people's economy.

All functionaries, party members and workers of the metallurgical industry sector must bring about a new turning point in steel production by improving technical management, boldly adopting advanced technology, increasing equipment utilization rates and continuously revamping various technical and economic standards.

The strengthening of support for the metallurgical industry sector is another important method for rapidly developing the metallurgical industry.

Only when there is positive support for the metallurgical industry from other sectors of the people's economy, including the extractive industry, rail transportation and the machine industry, can production be normalized in metallurgical plants and production of steel and non-ferrous metals be increased.

Of importance in strengthening support for the metallurgical industry sector is the maintenance of various production conditions in metallurgical plants, and the timely supply of cooperative production goods, such as large-scale machinery, needed in rebuilding and expanding the factories and enterprises of this sector.

Scrap iron is an important resource in steel production. When large quantities of scrap iron are recovered and utilized, the amount of time needed to make steel can be decreased and electricity consumption reduced, and various alloys can be conserved. So doing also makes it possible to produce more steel using less pig iron. Scrap iron must be identified and processed at all factories and enterprises, and sent to metallurgical plants in a timely manner, and the scrap iron collection campaign vigorously launched on a mass basis.

Today we are blessed with a solid material and technical foundation and struggle experiences capable of more rapidly developing the metallurgical industry, and with a working class and reliable ranks of scientists and technicians who have followed the course charted by the party and leader in creating continuous miracles and innovations in metals production.

Keeping in mind that the metallurgical industry is the buttress of a self-sufficient economy, all functionaries, party members and workers of the metallurgical industry sector must vigorously launch the movement to create the "speed of the 1980's" with the spirit and zeal displayed by our glorious

steel fighters at the apex of the age of Chollima, so as to further solidify a chuche-type metallurgical production base and positively adopt rational metallurgical production methods.

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CSO: 4109/016

THE COOPERATIVE ECONOMY MUST BE GUIDED IN A MANNER SUITED TO ITS CHARACTERISTICS

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 68-71

[Article by So' Chae-yo'ng]

[Text] Strengthening guidance over the agricultural cooperative economy is an extremely important problem arising in accelerating agricultural production and fully demonstrating the superiority of the socialist agricultural economic system.

The great leader Comrade Kim Il-song taught as follows:

"The guidance system and guidance methods of the state for the agricultural cooperative economy are of decisive significance in improving the management and control of the cooperative economy, and in strengthening the bonds of cooperative ownership." ("Collected Works of Kim Il-song" Vol 18, p 223)

Along with the state-run economy, the agricultural cooperative economy plays a very major role in socialist economic construction. The cooperative economy and the state-run economy together form the socialist economy, but the agricultural cooperative economy has a number of distinctive characteristics that distinguish it from the state-run economy.

The most fundamental characteristic of the cooperative economy is that it is based on cooperative ownership of the means of production.

The basic factor that defines the form of economy is ownership of the means of production. The nature of the form of economy and the methods of managing and controlling that economy are determined by ownership of the means of production.

In the socialist society, the state-run economy is based on ownership by all the people of the means of production. Ownership by all the people is the highest form of ownership in which the means of production are socialized on the scope of the whole society. In contrast, the cooperative economy is based on cooperative ownership of the means of production, and with cooperative ownership the means of production are socialized on the scope of the individual cooperative economy. Given the fact that the level of

socialization of the means of production is low, in the cooperative economy the methods of economic administration are different from those in industry, where ownership by all the people prevails, and the income of the cooperative economy is distributed and utilized by farm units for budget needs and the welfare of the farmers. This characteristic of the cooperative economy is related to the fact that the material and technical foundation of agriculture is still not as advanced as that of industry, and that the level of ideological consciousness of farmers is still behind that of the working class. The cooperative economy is a socialist economy suited to the level of ideology, technology and culture in rural areas.

Another characteristic of the agricultural cooperative economy is that it is an economy organized on the basis of the voluntary will of the individual producers of the past.

The majority of farming people are workers who had managed an individual economy over a long period of time. The agricultural cooperative economy is a socialist economy organized voluntarily by poor and middle-class farmers who had been small producers, along with hired farm hands, in the past, and an economy administered under the guidance of the state in accordance with the needs and will of the agricultural masses. In contrast to industry, which is created by the state and managed for the most part in accordance with the needs of the state, a key characteristic of the cooperative economy is that it organized voluntarily by farmers and managed and administered in accordance with their will.

These characteristics of the cooperative economy require that guidance over it be handled differently from that of the industry which comprises the state-run economy.

Exercising guidance over the cooperative economy in a manner suited to its characteristics means to provide guidance and leadership so that all problems arising in the management and control of the agricultural cooperative economy are solved in conformance with cooperative ownership and the level of ideological consciousness, technology and culture of farmers. Since the foundation of the agricultural cooperative economic system is cooperative ownership, and cooperative ownership is not only appropriate for the nature and level of productive forces in socialist rural areas, but also suits the degree of development of ideological awareness of agricultural workers, guidance that is suited to the characteristics of the agricultural cooperative economy means that guidance which conforms to both cooperative ownership and the level of preparedness of farmers.

Only by guiding the agricultural cooperative economy based on cooperative ownership in accordance with its characteristics can the revolutionary zeal and productive ambition of farmers be increased so as to vigorously promote socialist rural construction, and can the revolutionization and working classization of farmers be accelerated and the complete victory of socialism advanced. In addition, only by so doing can the true superiority of the socialist rural economy be contrasted to the individual farmer economy that is administered only for himself, and to the capitalist agricultural economy that is operated with a profit motive. The agricultural economy should not be

guided in the same manner as the state run-economy based on ownership by all the people, but must be guided in accordance with its characteristics.

Of first importance in guiding the cooperative economy in accordance with its characteristics is to strive for positive manifestation of the democracy of farmers.

The thorough implementation of an overall democratic centralized authority is a principle that must be adhered to in the management and control of the socialist economy. Democracy, which is closely tied to the unitary guidance of the centralized authority of the state, is an important guarantee for increasing the revolutionary zeal and creative positivism of the producing masses in management of the economy, and for getting them to fulfill their role as masters of the socialist economy.

Positive manifestation of the democracy of the producing masses is an even more important problem in the cooperative economy. Compared to state-run industry, the cooperative economy is an extremely low-level economy, and cooperative farmers lag behind the most advanced class--the working class--in their level of ideological preparedness. From the time that it was first organized, the cooperative economy has been organized on a democratic principle.

Under these conditions, only by positively demonstrating the democracy of the agricultural working masses under the guidance of the state can agricultural production and management of cooperative farm assets be properly carried out on the basis of the creative opinions of the masses. The initiative of agricultural workers is a powerful motive force for development of cooperative farm work.

In order to fully manifest the democracy of farm members, the system of addressing important problems arising in cooperative farm management and control through discussion with farm members must be strengthened. Farm members are the masters of agricultural production and management, and are more familiar than anyone else with the land and the farming equipment and tools that they use. The strength and wisdom of farm members are unlimited. Guidance functionaries of the agricultural sector must avail themselves of the opinions of farm members by making general meetings of farm members, meetings of delegates and management conferences a general practice, and strive to solve all important problems arising in the management and control of the cooperative economy in a timely manner and in accordance with the their needs and wishes.

In addition, the strengthening of supervision and control by agricultural workers over farm management is important. Guidance functionaries of the agricultural sector must provide correct leadership so that management committees report their own work to farm members, and make it a practice to apprise them of the status of management and supervision.

Next in importance in guiding the cooperative economy in a manner suited to its characteristics is thorough adherence to the principle of socialist distribution.

Socialist distribution in accordance with the quantity and quality of work is of enormous significance in the cooperative economy in correctly stimulating the material interest of agricultural workers in the results of their labor, so as to increase their productive ambition and nurture a communist attitude toward work. In particular, under conditions where agriculture is affected by natural climatic conditions and where differences remain in the agricultural sector between arduous and easy work, and between skilled and unskilled labor, only by making correct compensation for labor while at the same time strengthening political work can all agricultural work be performed in a quality manner in the right season, and the productive ambition of the farmers positively motivated.

A prerequisite in thoroughly implementing the principle of socialist distribution in a manner suited to the fundamental conditions and characteristics of the cooperative economy is the proper utilization of work-days. The work-day is the yardstick for evaluating the results of the labor of agricultural workers and for determining the share to be allotted to them.

Guidance functionaries must concentrate on giving attention to such basic agricultural work as rice transplanting, weeding, and evaluating work-days, and correctly lead such work. Only by so doing can all effort be focused on the primary work of cooperative farms and agricultural production increased.

If the principle of socialist distribution is to be thoroughly implemented in the cooperative economy, compensation for labor must be closely tied to the results of production and the system of payment strengthened. In agriculture the production time frame is long and the results of labor are not immediately known. Only when work-days are re-evaluated based on the results of production can the quantity and quality of labor actually expended by agricultural workers for the joint economy be correctly known. In order to pay compensation for labor in close conjunction with the results of production, considerable effort must be put into continuing to correctly implement the sub-workteam management system, the superiority and vitality of which has already been vividly proven through practical application. In addition, the workteam preferential system must be properly implemented in order to further increase the productive ambition of farmers.

The effort to strengthen the industrial management method of guidance is an important problem arising in guiding the cooperative economy in a manner suited to its characteristics.

The industrial management method of guidance can be fully implemented only when those responsible for industrial management possess the technical guidance forces and modern material and technical means to enable them to provide direct technical guidance for production and to plan and organize all aspects of management activity. In our nation, socialist rural construction has been vigorously pushed forward, technical guidance forces for the rural economy already fully marshalled, and the technological equipage of agriculture tremendously strengthened. This situation urgently requires that guidance over the rural economy be further strengthened with the industrial management method of guidance. Only by guiding the cooperative economy using

the industrial management method can lack of direction and disorganization be eliminated from agricultural management, rational use made of manpower and such means of production and land and farm equipment, and production culture increased in the rural economy. Guidance by the industrial management method is of enormous applicability in normalizing agricultural production, solidifying the agricultural economy and improving the standard of living of the farmers.

Guidance functionaries of the rural economic sector must take firm hold of and firmly guide all management activities of cooperative farms, from formulating plans to production organization, development of technology, materials supply and financial management. They must in particular strengthen technical guidance over production in conformance with the actual requirements that have come about with the changeover of agricultural production processes to technical processes.

Also of importance in guiding the cooperative economy in a manner suited to its characteristics is the strengthening of collectivism indoctrination among farmers.

In the old days farmers lived by operating a diffused individual economy. The remnants of the old ideology, such as individual egoism, spawned by this way of life are very tenacious, and have not been completely eradicated even today. Even after the socialist remolding of the rural economy was completed, farmers work and live in a cooperative economy in which the level of socialization of the means of production is low. In contrast to industry, in which there is a close production-consumption relationship between factories, enterprises, shops and workteams, in the cooperative economy cooperative farms, workteams and sub-workteams have not formed close production linkages like those in industry. Furthermore, in rural areas the private economy co-exists with the joint economy. The private economy satisfies in part the demand of farmers for agricultural produce, and while on the one hand stimulates their productive ambition, ties them to the farmers' market.

Given the old habits that remain from the exploitive society, the characteristics of the cooperative economy and the level of development in agricultural production that has been reached, the work of indoctrinating agricultural workers with collectivism constitutes an extremely important problem in guiding the cooperative economy.

Guidance functionaries of the rural economic sector must strengthen indoctrination in the revolutionary thought and immortal Chinese thought of our party among agricultural workers, and further intensify the work of ideological indoctrination so that they help and lead each other on the communist principle of "one for all and all for one," and care for and love joint property as if it were their own.

Successfully solving all of these problems arising in guiding the cooperative economy in a manner suited to its characteristics is an honorable task entrusted to the guidance functionaries of the rural economic sector.

Today the socialist agricultural cooperative economy of our nation has been strengthened beyond comparison with its early formative stage. The result of following the course charted by the rural thesis in the strengthening of guidance provided by the working class for farmers, of the assistance given by industry to agriculture and of the support offered by the urban areas to the rural areas, and of the vigorous progress of the ideological, technical and cultural revolutions in farm villages, has been that the correlation of ownership by all the people and cooperative ownership has been drawn closer together, the level of ideological awareness and culture of agricultural workers has been increased, and the material and technical foundation of the rural economy has been strongly buttressed. Further, differences between urban and rural areas, and class differences between the working class and farmers, have been greatly reduced, and cooperative ownership has drawn nearer to ownership by all the people. This does not in any shape or form mean that the cooperative economy is being guided like the state-run economy. Under conditions where the cooperative economy has not yet been transformed into a state-run economy, the characteristics of the cooperative economy must be correctly considered in exercising guidance it.

In order to successfully solve all problems arising in guiding the cooperative economy in a manner suited to its characteristics, first of all considerable effort must be expended in fully demonstrating the superiority of the new agricultural guidance system.

The new agricultural guidance system created by the great leader Comrade Kim Il-song, which keys on the county cooperative farm management committee, fully demonstrated its superiority and vitality in guidance over the cooperative economy during the last period. Agricultural guidance organs at all levels must penetrate deeply into the work objectives of their own units to take firm grasp of those below, and sincerely supervise and coordinate guidance suited to agricultural processes. They must then provide proper leadership based on a correct assessment of the characteristics of the cooperative economy so that disruptions do not occur in the work of lower level units, and further improve guidance management methods in a manner suited to the actual demands of agricultural development in which the scope of management is becoming larger and the level of technical equipment continuously increasing.

In order to guide the cooperative economy in a manner suited to its characteristics, it is all important that guidance functionaries of the agricultural sector make use of the anti-Japanese guerrilla-type work method.

The anti-Japanese guerrilla-type work method is a revolutionary work method by which functionaries always go among the masses and, giving priority to political work, stimulate their strength and wisdom in solving problems that crop up. Guidance functionaries of the rural economic sector must go deep within the seething reality to explain the agricultural policy of the party in a manner suited to the level of preparedness of the farmers, getting them to positively demonstrate their creativity, so that all work involving agricultural processes is accomplished correctly and with quality in the proper season. Only by so doing can chuche agricultural methods be thoroughly implemented and continuous upsurges achieved in agricultural production.

Improving the political and administrative skills, and the level of science and technology, of guidance functionaries of the rural economic sector is an important method for guiding the cooperative economy in a manner suited to its characteristics.

The reality of rapidly developing socialist rural construction demands a decisive increase in the guidance level of functionaries of this sector. All functionaries of the rural economic sector must make study their number one task, and diligently engage in it, so as to fully master the agricultural policy of our party and obtain a broader knowledge of socialist agricultural management and farming technology. This means that they must always guide all agricultural work possessed of a correct methodology that conforms to the fundamental characteristics of their own units and the technical and economic demands of agricultural production.

Guidance functionaries of the rural economic sector must once again achieve proud victories in agricultural production in this meaningful year by possessing the high self-consciousness that they are the commanders of the agricultural front, and further improving and strengthening guidance over the cooperative economy in a manner suited to its characteristics.

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CSO: 4109/016

THE LOCAL BUDGET SYSTEM IS A SUPERIOR ECONOMIC METHOD

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 72-75

[Article by Pak Cho'ng-kil]

[Text] One of the key tasks confronting our functionaries today, when socialist economic construction is being vigorously launched at a new and higher stage, is the further consolidation of the local economy so as to accelerate production and construction and rapidly improve the people's standard of living. In order to frugally manage the economy in all localities and to improve the people's standard of living, the local budget system, which is a superior economic method, must be further developed.

Of decisive significance in correctly applying the local budget system is the thorough implementation of the thought and theory set forth in the great leader Comrade Kim Il-song's classic work "On Further Developing the Local Budget System."

The great leader Comrade Kim Il-song's work "On Further Developing the Local Budget System" is a classic document that comprehensively covers the fundamental problems arising in consolidating the successes and experience gained in the process of making the local budget system a reality, and in strengthening the local budget system in conformance with the demands of actual development, under the leadership of our party.

The result of our party and people having vigorously launched the struggle to thoroughly implement the local budget system under the wise leadership of the great leader Comrade Kim Il-song has been that all localities, which in the past had obtained funds necessary for their economies from the state, are either covering their expenditures with their own income or are returning a large amount of money to the state. In the process of making the local budget system a reality all sectors of the local economy have rapidly developed, so that consumer goods production has been increased and public service work improved, and a great transformation has taken place in the work spirit and attitude of functionaries and everyone is displaying high revolutionary zeal and initiative, possessed of the attitude of being masters, while at the same time frugally consolidating the economies of their own localities. All of these successes vividly demonstrate the justness and vitality of the thought and theory set forth in the great leader Comrade Kim Il-song's classic work,

and show that in thoroughly embodying them is to be found a firm guarantee for further developing the economic culture of localities and for significantly improving the lives of the people.

The reality in which socialist construction is being intensified and in which we are faced with enormous tasks of economic construction urgently demands that the local budget system be strengthened and developed more than at any previous time.

Development of the local budget system first of all is an important method for continuously mobilizing all local reserves and potentials, so as to vigorously accelerate overall socialist construction.

In order to accelerate making the people's economy chuche-oriented, modern and scientific, and to successfully occupy the 10 prospective targets of socialist economic construction, finances must be meticulously managed in all sectors and units so that inner reserves and potentials are continuously mobilized and utilized. By striving to cover expenditures with its own income, the local budget system makes it possible for all localities to eliminate dependence on the state and to find every last ounce of the inner reserves and potentials of their own localities, so as to generate on their own the funds needed to increase production and consolidate their economies. When the local budget system is developed, the financial responsibility of the state for local economies is eased, and to that extent more money can be earmarked for savings, with the result that production can be continuously expanded.

Strengthening the local budget system also constitutes a firm guarantee for rapidly improving the people's standard of living.

Our party, which makes the improvement of the welfare of the people its number one principle, has today established the militant task of further improving the people's standard of living to the next stage, and is vigorously launching the struggle to do so. In order to gloriously fulfill the plan and intent of our party to significantly improve the standard of living, the development of the local economy along with large-scale centralized industry on a higher level is urgently required. When the local budget system is further strengthened, functionaries of local governmental organs come to develop the production sectors of material wealth, including local industry, agriculture and marine industry, and to struggle positively to improve such public service work as public food supply and convenience services. When the local budget system is properly implemented, the multitude of material needs of the workers can be better satisfied, and the convenience of their lives better maintained, based on local economic development under conditions where the standard of living and the local economy are closely linked together. By rapidly increasing financial income as the local budget system is strengthened, so that more money is returned to the state, conditions can be created in which the compensation of workers increases while the prices of goods go down. This bespeaks the fact that thorough implementation of our party's policy on making the local budget system a reality is one of the key methods for successfully handling the enormous tasks of economic construction and the problem of improving the people's standard of living.

We must better manage the nation's economy and further increase the speed of production and construction by continuously developing the local budget system, the justness and vitality of which have been proven through practical application.

Of first importance in developing the local budget system at the present time is the positive increase of local budget income.

The great leader Comrade Kim Il-song taught as follows:

"If the local budget system is to be fully implemented, local budget income must be decisively increased." ("Collected Works of Kim Il-song" Vol 7, p 243)

Income and expenditures make up the two aspects of the budget, and covering expenditures with one's own income is one of the fundamental requirements of the local budget system. When all localities cover expenditures with their own income, then the superiority of the local budget system can be fully demonstrated and the financial foundation of the nation strengthened. Therefore, priority effort must at all times be put into budget income in developing the local budget system.

The problem of increasing local budget income becomes an even more important need as socialist construction advances. Only by increasing local budget income can the funds needed for an enormously large-scale economy be provided, and the local economy developed and the standard of living improved.

A prerequisite in increasing local budget income is the development of local industry and services.

In order to develop local industry so as to increase budget income, the productive potential of existing local industry factories must be fully mobilized in order to increase production of consumer goods. The productive potential of local industry created in our nation through the wise leadership of party and leader is extremely great. The material and technical foundation of the average 18 or more local industrial plants in every county has been tremendously strengthened, and the level of technical skill of the workers has also increased sharply. When all of the existing local industrial factories show their worth, the objectives set by our party for the variety of consumer goods to be expanded, and for income to be increased, in every county can be fully met.

In essence, local industry is industry that is developed based on local sources of resources. If local resource bases are not relied upon today, when the material and technical foundation of local industry has been strengthened and its productive capacity increased as a result, the increasing demand of resources and materials cannot be fully satisfied and production cannot be normalized at a high level. Our functionaries must put great effort into correctly assessing the current situation, prospects for development and natural geographic characteristics of their own localities, so as to firmly consolidate the natural resource bases and agricultural resource bases that make it possible to fully supply the resources and materials needed by local industrial factories in normalizing production at a high level, and into

properly managing and controlling them. The work of consolidating resource bases must be done for each resource by factory and by region, and every factory must be so integrated either within a factory complex or in a county or provincial unit, so that the resources needed by all local industrial plants are supplied locally. In the provinces, effort must be put into better managing medium-and small-scale chemical factories in order to fully supply basic chemical materials, such as sodium carbonate, caustic soda and hydrochloric acid, needed in local industrial factories.

Along with better management of resource bases, it is important that procurement work be improved. Only by so doing can the many sources of resources that are abundant locally, including natural resources, agricultural products, industrial by-products and scrap materials, be mobilized and utilized at the proper time. Local government organs must correctly establish procurement systems and closely control procurement networks, including purchasing stations, and implement a variety of procurement methods, such as emergency procurement, mobile procurement and consolidated procurement, so as to continuously mobilize and utilize local sources of resources and materials.

Thoroughly implementing the guidelines on a revolution in service, so as to improve public food supply work and services, is one of the basic methods of increasing local budget income.

Improving public services, so as to provide the people with civilized and abundant living conditions and to positively increase local budget income, is a principle consistently adhered to by our party. By setting forth guidelines on vigorously launching a service revolution and newly defining the fundamental problems and methods arising in implementing them, our party has opened up a broad path for significantly improving the people's standard of living and increasing budget income. All functionaries must thoroughly implement our party's guidelines on vigorously launching a service revolution so as to substantially increase and modernize public food supply networks and service facilities in every locale, and improve service methods. In particular, they must focus deep concern on increasing the variety of foodstuffs and beverages, based on the principle of getting the most out of local specialties and in accordance with the demands of services that are being carried out on the regional level, and on expanding the types of services offered. At the same time, they must vigorously launch the struggle to develop neighborhood services, the superiority of which has been fully demonstrated in practical application, so as to further increase the ranks of neighborhood services personnel and strengthen their role.

Next in importance in developing the local budget system is the reduction of the number of agencies and enterprises operated on budgets, and to increase the ranks of agencies and enterprises using either the independent accounting system or the semi-independent accounting system.

Returning more money to the state while at the same time covering expenditures with local income is one of the fundamental requirements of the local budget system. The superiority of the local budget system rests not just with all localities managing their economies on their own, so as to reduce the burden of the state, but also in returning more money to the state so as to make it

possible to strengthen the financial foundation of the nation and accelerate overall socialist construction. In order to fully demonstrate the superiority of the local budget system, at the same time that sources of local budget income are increased it is important to strive to operate agencies and enterprises that fall under local budgets using the independent accounting system, or semi-independent accounting system, which cover expenditures with the income of such agencies and enterprises. When the ranks of agencies and enterprises using the independent or semi-independent accounting systems increase, then to that extent it is possible to strengthen the financial foundation of the nation and further accelerate production and construction.

If the independent or semi-independent accounting systems are to be put into operation in agencies and enterprises that had been controlled by budgets, correctly determining the unit and form for doing so is a prerequisite. Sectors and units that have been operated by budget have their own unique characteristics and sources of income. There are agencies and enterprises that can cover their expenditures with their own income, and there are also units that, even though they have income, cannot fully meet their expenses. There are also sectors and units that, while unable to balance their accounts in certain units, are for the most part able to balance income and expenditures. When the independent or semi-independent accounting system unit and form are correctly determined in a manner suited to the characteristics of every sector, they can truly demonstrate their tremendous superiority. The characteristics of budget system agencies and enterprises must be concretely evaluated in all provinces, cities and counties, and the unit and form of independent or semi-independent accounting system rationally determined so that they may demonstrate their worth.

Creating conditions that make it possible to correctly implement either the independent accounting system or the semi-independent accounting system is a fundamental requirement in increasing the ranks of agencies and enterprises using them. Agencies and enterprises that have gone to the independent or semi-independent accounting system must establish realistic and flexible plans in establishing conditions that will allow the system to show its worth, normalize production and regularize and standardize enterprise management, and at the same time formulate rules and regulations that suit the characteristics of each sector and fully solve all problems in carrying them out. By so doing, the independent or semi-independent accounting system can demonstrate its worth at the proper time, and fully manifest its superiority in improving economic management and accelerating socialist construction.

Correct expenditure and utilization of local budget funds is an important requirement for further developing the local budget system.

No matter how much money is earned, if it is not correctly used nothing good will come from all the effort expended and the budget cannot be correctly carried out.

In order to correctly disburse and utilize funds, it is important that payment guidelines be accurately set and that funds be distributed in accordance with them. Only by so doing can the effectiveness of funds not only be enhanced, but the economy frugally managed and production increased in accordance with

the policy demands of the party, and the problem of the people's standard of living fully solved. Expenditure of budget funds must be regulated so as to always put effort into developing all sectors of the local economy in a balanced manner, thereby laying a firm foundation for a self-sufficient local economy, and to make it possible to be of service in fulfilling the policy demands of the party for a given period of time. Care must be taken to fix the direction and scope of expenditures in order to make it possible to concentrate investments in fulfilling the intent of our party to vigorously launch the light industry revolution and service revolution, so as to substantially improve the people's standard of living in the near future.

At the same time, it is necessary to thoroughly address the need to expend funds in a manner suited to the accumulation of budget income. Only by so doing can the wastage of funds be eliminated and a balance between income and expenditures correctly maintained, and can functionaries and workers be made to positively struggle to conserve and make effective use of every penny that they earn. Expenditure of budget funds depends of the accumulation of budget income, and money must be paid out strictly in conformance with budgeted items. Banking organs must see to it that all funds, including basic construction funds, circulating funds and living expense funds, are made available only when necessary within the planned scope by calculating enterprise plan completion rates and production results, and must not allow the payment of a single penny in violation of financial regulations.

An important guarantee for successfully carrying out these tasks involved with developing the local budget system is that of enhancing the responsibility and role of local governmental agency functionaries.

All local government agency functionaries must contribute positively to further strengthening the local budget system, and to significantly improving the people's standard of living and advancing completion of the 10 prospective targets of socialist economic construction, by thoroughly implementing the programmatic tasks set forth in the great leader Comrade Kim Il-song's masterpiece "On Further Developing the Local Budget system."

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CSO: 4109/016

OUR NATION'S FREE MEDICAL CARE SYSTEM IS THE MOST PEOPLE-ORIENTED HEALTH SYSTEM

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 76-79

[Article by Han Ki-hwan]

[Text] Preventing illness in advance and obtaining timely treatment when illness does strike, so as to live and work happily with a healthy body, is an important problem associated with people enjoying an independent and creative life.

A healthy body is the physical guarantee for the intellectual and physical activities of man, and the foundation of social development. When people are not healthy they cannot engage in creative activity. Only when they are healthy can they fully enjoy a happy life and become productive members of society.

Health, which is of prime importance in launching the independent and creative activities of people, is fully protected and continuously improved when free treatment is provided when illness strikes.

Obtaining medical care without charge when illness occurs is one of the basic rights that should be enjoyed by the working masses. All of the means used in public medical care, including treatment facilities, equipment and medicines, are themselves products of society resulting from the creative labor of the working people. Consequently, they must be made to serve the working people, and the masses must be the recipients of their benefits.

Availability of free medical care when illness strikes as a guaranteed right of the working masses is inconceivable in capitalist societies, and can be attained only through universal free medical care in a socialist society in which the working masses are masters of state and society.

The universal free medical care system is the most outstanding people-oriented public health system in which the state, in order to safeguard the lives of all the people and improve health, provides free treatment for the illnesses of all people throughout the nation.

The universal free medical care system of our nation is a set of communist policies with which the state takes overall responsibility for, and supplies everything necessary for, the health of the people.

The great leader Comrade Kim Il-song taught as follows:

"The free medical care system being made a reality in our nation today is one of the policies of communism" ("Collected Works of Kim Il-song" Vol 26, p 572)

The extent to which the state takes responsibility and provides everything necessary for the lives and health of the masses is a key indicator of the character and superiority of its public health system, and the degree to which it satisfies the need and right of the people for treatment of illness is a hallmark of the superiority of a free medical care system.

In our nation, a system of complete and universal free medical care has been implemented in which the state takes total responsibility for the lives and health of the people, and their need for medical services is fulfilled at the highest level. Therein lay the hallmark and superiority of our nation's free medical care system, and the foundation of the universal free medical care system as a communist policy.

The superiority of our nation's universal free medical care system is manifested first of all in the fact that all workers have an equal right, firmly guaranteed by law, to obtain free treatment.

The superiority of a free medical care system is determined by the scope of the people who have access to free care, and the right to treatment of a citizen is fulfilled only under a universal free medical care system. In our nation all workers, including laborers, farmers, military personnel and working intellectuals, have the right to receive equal free treatment regardless of sex, age, place of residence, occupation or quality or quantity of labor, and special state benefits are made available for safeguarding the health of children and pregnant women. In addition, the state takes the responsibility of seeing to it that those who have lost their ability to work, victims of chronic illness who have no one to look after them, and the aged are able to better enjoy the benefits of free treatment.

In our nation the right of free medical care of the working masses is legally guaranteed by the Socialist Constitution and the Public Health Law. This is one of the fundamental characteristics of our nation's universal free medical care system that distinguishes it from public health systems in which the right to medical care depends on the ability of the individual to pay for it.

In capitalist nations, rotting with corruption, the legal right to medical care is not guaranteed. Even in those cases where the right to treatment is recorded in the laws with the objective of appeasing the working masses, there are no real provisions made for enforcing it. Thus in the capitalist society free medical care for the working masses is inconceivable.

The superiority of our nation's universal free medical care system is also vividly demonstrated by the fact that it provides all medical services without charge.

The superiority of a free medical care system is determined not only by the scope of those covered, but also by types of medical services that are provided free of charge. If only a portion of certain medical services are free and others are charged for, then it cannot be considered to be a superior free medical care system and does not constitute a universal free care system. Only when all treatment procedures are free can the lives of the people be thoroughly safeguarded and their health rapidly improved, and can the superiority of the free care system be fully manifested.

In our nation all patient treatment services, such as examinations, tests, treatment, surgery, house calls, hospitalization and meals, are free of charge, and either the state or cooperative bear the cost even of transportation to and from convalescent centers. Furthermore, such medical services as check ups, consultations, vaccinations, midwives for pregnant women, and corrective appliances and prosthetics for cripples, are all provided free of charge.

In the capitalist society, where medicine is used as a means to make money, free medical care for the people is unimaginable, and tremendous amounts of money are charged for even the smallest medical service, and for that reason working people cannot obtain the benefits of even rudimentary care. According to statistics collected in the late 1970's, in the United States, which is called the "nation for the welfare of all the people," a single medical examination costs the equivalent of a day's wages for a worker, and the birth of a child costs \$300-400. In South Korea a medical examination requires a wad of 100 thousand Won, and a few days in a hospital requires the payment of 500 thousand to 1 million Won. As a result, it has come to light that in South Korea people will go so far as to sell their blood or eyes to meet medical expenses.

In our nation, however, where the state takes responsibility for and watches over the lives of the working masses, all medical services are provided free of charge.

The superiority of our nation's universal free medical care system can next be seen in the fact that the material and technical conditions capable of providing the right to and benefits of free medical care to the working masses have been created, and are applied at the highest level.

The material and technical conditions of free medical care are important guarantees for assuring the successful implementation of a universal free medical care system. Only when material and technical conditions are firmly established can the right of the working masses to free medical care be fully guaranteed.

Under the wise leadership of the party and leader, in our nation the state public health budget has been systematically increased, and on that basis the

material and technical conditions for providing full medical care to the people have been solidly established.

Today in the center of our nation there are large-scale and modern hospital complexes and various specialized hospitals, in each province there are medical school hospitals and a variety of specialized hospitals, in the cities and counties there are people's hospitals, and in villages and wards there are hospitals and treatment centers. Even in factories and enterprises there are clinics and treatment centers on site, and there are of course clinics and treatment centers outside the shafts at mines and collieries, as well as treatment and first aid centers in the pits themselves. In addition, pharmaceuticals and medical appliances are produced in quantity at modern specialized pharmaceutical plants and medical appliance factories, and the products of herb and deer farms are made into natural oriental drugs and supplied to hospitals and clinics.

In every province of our nation there are medical schools and specialized secondary education schools which every year train thousands of doctors. In terms of the ratio of doctors to population, our nation is among the most advanced nations.

Not only have the material and technical conditions been established in our nation for fully providing the people with the benefits of free medical care, but the state also takes responsibility for covering living expenses during the time of treatment.

In our nation the people are assured of receiving their living allowances during periods of medical treatment, and continue to receive food rations in the same amount as when they are working. In the socialist society workers have to pay out crushing medical expenses when they are sick, but our people enjoy the additional state benefit of having every member of the population receive the equivalent of two months living allowances through the free medical care system.

In our nation medical science and technology has been developed and a system of specialized medical services established, so that the people receive high-quality medical care. In our nation, in which the district-doctor system has been established as an advanced system of medical treatment services, the health of the people is systematically monitored so that preventive measures and treatment are thoroughly established, and such medical services as oriental treatments are provided in full to the working masses in accordance with the party's policy of integrating oriental medicine with new medicine.

Medical services for the people would be inconceivable if not for the dedication of the health functionaries who are directly responsible for them. The superiority of the free medical care system is determined by the ideological viewpoint and work attitude possessed by health functionaries in their work. Our health functionaries, who are firmly armed with the immortal *chuche* idea, devote their blood, sweat and tears on behalf of the lives and health of their patients with a noble communist love of mankind that regards people at all times as the most valuable form of life. Devoted service is actively promoted among health functionaries, so that even patients who seemed

beyond recovery using existing methods of treatment are given a new lease of life and are filled with the hope of living, with the result that the superiority of our nation's universal free medical care system is even further demonstrated.

The universal free health care system of our nation not only truly assures everyone equally of the right to medical treatment and provides it free of charge, but also strives to provide it with quality based on a firm material and technical foundation.

All of this shows that the universal free medical care system of our nation is the most superior people-oriented public health system by which the state takes responsibility and cares for the lives and health of the working masses.

The universal free medical care system firmly established as part of our nation's socialist system is the glorious result of the great leader Comrade Kim Il-song's plan for a free health care system that has been maturing since the time of anti-Japanese revolutionary struggle.

The great leader Comrade Kim Il-song had already planted the historic roots of a people-oriented public health system based on a *chuche*-type health concept at the time of anti-Japanese revolutionary struggle, and on that foundation strived right after liberation to make available a free health care system under the Public Health Law to all workers, administrative personnel and their families.

Striving to implement a universal free health care system during the difficult time of the Fatherland Liberation War, the respected and beloved leader Comrade Kim Il-song created the most people-oriented and advanced public health system. A universal free health care system can be successfully created only under a socialist system that has a solid material and technical foundation. In our nation, however, the universal free medical care system became a reality under the wise leadership of the great leader on 1 January 1953 before the socialist system was in place. This is a people-oriented policy that could be planned and fulfilled only by the respected and beloved leader who solves all things with a firm people-centered viewpoint and position.

The universal free medical care system that was implemented beginning at the time of the Fatherland Liberation War was completed after the war, and further solidified as a universal free health care system.

Based on the successes achieved in post-war socialist revolution and construction, the great leader Comrade Kim Il-song endeavored to vigorously push forward the work of laying a firm material and technical foundation for public health organs, and in the 1960 Supreme People's Assembly the complete and universal free medical care system was legally promulgated and the historic directive for its implementation was adopted.

The primary problem arising in improving and solidifying public health work in a manner conforming to the demands of actual development, in which the struggle to model the whole society after the *chuche* idea is being vigorously

launched, is that of further developing the socialist health system so that its superiority is fully demonstrated.

By adopting our nation's socialist constitution and promulgating the Public Health Law in April 1980 in conformance with its requirements, the great leader Comrade Kim Il-song legally solidified the successes that had been gained in public health work, and further improved such work in accordance with the demands of reality, so as to lay a firm foundation capable of fully and comprehensively demonstrating the superiority of the socialist health system.

The universal free health care system of our nation created by the great leader Comrade Kim Il-song is today having its superiority further demonstrated under the wise leadership of our party. The beloved Comrade Kim Chong-il, who is bringing to full blossom in our land the noble intent of the respected and beloved leader, has seen to the establishment of numerous specialized hospitals and medical science research centers, including the modern Pyongyang Maternity and Preventive Oral Hygiene Hospital, to improve the lives and health of the people, and actively cares for the health of our people.

Today our people fully enjoy the benefits of the most outstanding universal health care system in the world under the wise leadership of the party and the leader, singing of youth at 60 and hwangap [traditional rite of passage on the 60th birthday] at 90, free from illness and health worries under the socialist system.

Today the average life span of our people has increased by some 36 years compared to pre-liberation days, and now stands at the high level of 74 years. That the average life span of our people could have thus increased is due entirely to the fact that the respected and beloved leader Comrade Kim Il-song brought to reality the universal free health care system and established the most people-oriented socialist system.

The universal free health care system, which is one of the measures of communism, is the glorious embodiment of the immortal chuche idea that views people as the most precious form of life in the world, puts people in the center in considering all things and is of service to them, and is the precious result of the wise leadership of party and leader.

We must further demonstrate the superiority of our nation's universal free medical care system under the wise leadership of the great leader Comrade Kim Il-song and the glorious party, and thereby vigorously accelerate the revolutionary cause of chuche.

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CSO: 4109/016

THE RIGHTFUL STRUGGLE OF STUDENTS TO MAKE SOUTH KOREAN SOCIETY FREE AND DEMOCRATIC

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 80-84

[Article by Han Yo'ng-u'p]

[Text] Twenty-five years have elapsed since the 19 April popular uprising, which occupies a place of glory in the history of the anti-U.S. struggle for national salvation of South Korean students and people, took place.

The 19 April popular uprising, which was an overwhelming demonstration of the patriotic spirit of the students and people of South Korea, was an outpouring of the resentment and anger that had been built up over a long period of time under the colonial rule of the U.S. imperialists and their puppets, and was a mass anti-U.S. struggle for national salvation in which millions of the broad masses of all classes and level participated. The South Korean students played a particularly enormous role in this rightful popular uprising.

The 19 April popular uprising was an enormous success achieved by the students and people of South Korea in the anti-U.S. struggle for national salvation, and was a proud struggle that shook the colonial rule of the U.S. imperialists. This uprising vividly demonstrated the fact that no amount of fascist oppression can make people into colonial slaves, and that the unified struggle of the people can smash any stronghold of fascism.

The struggle spirit and patriotic soul demonstrated by South Korean students in the 19 April popular uprising live on, and even today serve to vigorously promote the struggle of students to make South Korean society free and democratic.

Even under the extremely difficult conditions of unprecedented fascist oppression by the U.S. imperialists and the South Korean puppet clique following the 19 April popular uprising, South Korean students continue to walk the path of struggle, upholding the spirit of dissent and boldly overcoming a series of obstacles.

This struggle of the South Korean students has developed fiercely through the course of many twists and turns and bloody struggles, from the 24 March and 3 June struggles against the traitorous "talks" between the South Korean puppets

and the Japanese reactionaries to the uprising of the people of Kwangju. In recent times the struggle of South Korean students to make their society free and democratic has displayed a new developmental trend, and is being further intensified with each passing day.

The great leader Comrade Kim Il-song taught as follows:

"Last year the students and people of South Korea struggled courageously to make South Korean society free and democratic and to advance fatherland reunification." ("New Year's Address" 1985, booklet, p 9)

Following the Kwangju people's uprising, the struggle of patriotic students to make the society free and democratic has been vigorously spurred on in South Korea. Last year alone there were more than 800 incidents involving the struggle of patriotic students for freedom and democracy in South Korea, in which more than 300 thousand students took part.

Not only is their struggle expanding every day, but in terms of the content and form of struggle a new trend that has a dimension different from before is being exhibited. This is shown by the fact that South Korean students are advancing continuously toward their final victory.

Of interest in the current struggle of the students to make South Korean society free and democratic is first of all that they are positively launching the struggle with correct slogans that suit the prevailing mood and level of consciousness of the masses.

The South Korean students, who underwent further national and class awakening as a result of the Kwangju people's uprising, are using strong anti-US slogans to vigorously launch the struggle against the U.S. imperialists.

The U.S. imperialists are the source of evil that forcefully occupies South Korea and tramples on the right to national independence of the South Korean people. From the very first day that they forcefully occupied South Korea the U.S. imperialists have walked all over the right of the South Korean people to national independence, seized power in all areas of politics, the economy, military affairs and culture, and exercised colonial rule. Thus it will only be when U.S. imperialist colonial rule and domination of South Korea is brought to an end that freedom and democracy can be attained in South Korean society, and the right of national independence established.

The South Korean students, who came to the clear realization during their struggle during the last period that their demand for freedom and democracy could not be fulfilled as long as the U.S. imperialists were allowed to remain in South Korea, have now branded the U.S. imperialists as "aggressors" and "plunderers" and are bearing the brunt of the struggle against them. Raising such slogans as "Oppose U.S. colonialism in South Korea," "U.S. troops get out" and "The U.S. must withdraw," South Korean students in recent years have fought courageously against U.S. imperialist colonial rule in South Korea and demanded the independence of South Korean society. In March 1982 patriotic students in Pusan attacked and set fire to the "U.S. Cultural Center" in Pusan, and in April Kangwon University students burned an American flag in

front of a crowd of several thousand people. This bold anti-U.S. struggle is the first since U.S. aggressor forces forcefully occupied South Korea. In it is reflected the high national consciousness and struggle spirit of South Korean students and people who seek to recover their trampled right to national independence and to make their society free.

A variety of forms of mass struggle have been launched in the past in South Korea, but never before has there been as bold a struggle using strong anti-US slogans as that which has been launched today. This bespeaks the fact that the anti-U.S. struggle for independence of South Korean students is becoming a tide that cannot be turned back.

Along with their anti-U.S. struggle for independence, South Korean students are vigorously launching an anti-fascist struggle for democracy.

In their anti-fascist struggle for democracy South Korean students are focusing on the overthrow of the military-fascist dictatorial "regime" of Chon Tu-hwan.

Running wildly about with its lust to oppress the people, the Chon-Tu-hwan puppet clique has set in motion the most vicious military-fascist dictatorship, one that far outstrips the methods of rule of the fascist rulers of history. They have either detrimentally revised or drafted thousands of fascist laws in order to tie the hands of the people and unleash enormous forces of oppression, and to thereby brutally oppress the people and students. As a result, South Korea has been transformed into a wasteland of human rights in which even a semblance of freedom and democracy cannot be found, and the South Korean people live without any freedom or rights under a fascist dictatorship. Under conditions where military-fascist rule continues to prevail in South Korea, it is of course a fact that the democratic rights and freedoms of students and people cannot be guaranteed, and also that the anti-US independence movement cannot be successfully developed and the independent reunification of the fatherland based on the principle of great national solidarity cannot be attained.

Recognizing from this that the Chon Tu-hwan puppet clique is a totally anti-national, anti-popular and anti-democratic gang of hoodlums, the South Korean students are struggling courageously, unswervingly raising slogans with such messages as "Overthrow the military dictator Chon Tu-hwan," "Overthrow the traitors," "Oppose to death the military dictatorship," "The terrorist regime must withdraw" and "Fight until the flag of democracy is raised."

Just last year South Korean students, starting with the struggle to have all expelled students unconditionally returned to school, went into the new school term in March and April raising such slogans as "Abolish the system of suspending leaders," "Abolish the Student Defense Corps," "Put an end to campus investigations" and "Guarantee the complete independence of the campus," vigorously launching the struggle to achieve the democratization of campuses, and gradually developed this struggle into one to overthrow the Chon Tu-hwan military-fascist clique.

South Korean students launched the struggle to overthrow the Chon Tu-hwan military-fascist dictatorial "regime" even more positively around the time that Chon Tu-hwan made his traitorous visit to Japan and when Japanese "Defense Forces" bosses came to Seoul. Through this struggle the South Korean students struck a strong blow to U.S.-Japanese-South Korean scheming to set up a tripartite military alliance, and to the traitorous plots of the Chon Tu-hwan puppet clique to betray their own country.

Of particular note in the struggle of South Korean students was their launching of a struggle against the heretical political party "Minjong-dang" as a link in the struggle to oppose the scheming of the Chon Tu-hwan puppet clique for long-term political power.

The anti-"Minjong-dang" struggle, which began last August when 13 university students attacked and destroyed "Minjong-dang Central Party Headquarters" during an anti-Japanese and anti-"government" street demonstration, rapidly spread to students in universities in such places as Taegu and Pusan. This anti-"Minjong-dang" struggle was even more fiercely launched last February by South Korean students on the occasion of the "National Assembly elections" cooked up by the Chon Tu-hwan puppet clique. Thousands of university students from various universities in Seoul, including Seoul and Koryo Universities, rushed forward to the struggle against a "Minjong-dang" that devotes itself to traitorous and anti-national activities. South Korean students took to the streets shouting "Oppose the 'Minjong-dang' dictatorship to the death' and 'Cast not a single ballot for the Minjong-dang.'" They boldly beat back the puppet police following them and fought on, throwing rocks at local "Minjong-dang" offices.

The anti-"Minjong-dang" struggle of South Korean students was the first such activity since the struggle against the "Chayu-dang" in the 19 April uprising in 1960. In so doing the South Korean students took the brunt of the struggle to make South Korean society free and democratic directly to the U.S. imperialists and the Chon Tu-hwan clique, raising their struggle spirit.

Also of note in the struggle of students to make South Korean society free and democratic is their organization of independent campaign groups and their launching of struggle in an organized and goal-oriented manner.

Launching struggle in an organized manner is a precondition for victory in a mass movement. The strength of the masses lays in unity. Masses that are not unified cannot be victorious in revolutionary struggle. Under conditions where the Chon Tu-hwan military-fascist clique is marshalling enormous forces of oppression so as to strengthen its coercion, the launching of struggle in an organized manner is an important guarantee for victory. It is based on this demand of reality that South Korean students are firmly establishing their own organizations and gradually launching their struggle in an organized manner.

Under the direction of the "Alliance of Youth for Democratic Action" formed in 1983, early last year the "Committee to Reinstate Expelled Students" and the "Policy Committee on Reinstating Expelled Students in the Seoul-Inchon Region" were organized as joint struggle organizations of expelled students, and in addition such struggle groups as the "Committee to Promote Free Campuses" and

the "Circle Alliance" were also organized. Also, students of key universities in Seoul, including Seoul and Koryo Universities, got rid of the "Student Defense Corps" and established the "General Student Association" as an organization for the students themselves. Based on struggle groups organized at each university, last November student delegates from 21 universities in Seoul and 8 provincial schools got together and founded the "Student Alliance for Anti-Dictatorial and Democratic Action" as a student struggle organization encompassing 42 universities throughout South Korea. South Korean students subsequently expanded this struggle organization into the "National Student Alliance." The creation of a student struggle organization encompassing all of South Korea at a time when democracy was non-existent and fascist coercion running rampant was the first in the 11 years since the founding of the "Democratic Student Alliance" [Minhakyo'n] in 1974.

The struggle organizations that appeared among South Korean students set "democratic, popular and national unification" as their primary goals, and anti-dictatorial democracy as their struggle task, and organized and mobilized the students to the struggle to fulfill them. Of course the newly organized struggle groups are organizationally weak and constrained, but exercise not a little guiding force in the overall student movement. The struggles for the independence, democracy and unification of students launched recently in South Korea are for the most part unfolding on the basis of the guidance and actions of the newly organized student struggle groups.

South Korean students are also positively undertaking mass propaganda and enlightenment activities to strengthen their organizations and draw in the broad masses of students. In this effort organizational newspapers and journals plan an important role.

Revolution begins with the enlightenment of the masses, and in so doing the role played by progressive publications is extremely large.

South Korean students are energetically carrying out the work of publishing the organizational newspapers and publications of struggle organizations so as to provide national and class enlightenment for the people and students, and to organize and mobilize them to the struggle against U.S. imperialism and the Chon Tu-hwan puppet clique.

The "Youth Alliance for Democratic Action" publishes MINJUHWAU'I KIL [ROAD TO DEMOCRACY] as an organizational bulletin and the mass publication MINJUNG SAENGHWAL SOSIK [POPULAR LIVING NEWS] as a periodical, and a variety of newspapers and wall posters are published at major universities.

In the case of Seoul University, there is the bulletin of the "Readmitted Students Association" CHONJIN [PROGRESS], the newspaper of the "Committee to Promote Campus Freedom" MINJU CHONSON [DEMOCRATIC FRONT], and an underground newspaper, KIBAL [BANNER], which comes out in the name of the "Students of Seoul University."

These newspapers and publications provide extensive and lively coverage of the political and economic crises of South Korea and the anti-popular and traitorous policies of the Chon Tu-hwan puppet clique, the living conditions

and struggles of people of all levels and classes, and the programs for action and struggle objectives of struggle groups.

A large number of struggle organizations appeared among South Korean students in the past, but nothing in comparison to the solidification of their organizations, the systematic publication of organizational bulletins and publications, the enlightenment of students and their organization and mobilization to struggle, that is going on today. This demonstrates that the struggle of students to make South Korean society free and democratic is being launched at an extremely high level.

Another noteworthy point in the struggle of students to make South Korean society free and democratic is the positive launching of joint and unified struggle.

Under the guidance and direction of newly organized struggle groups, South Korean students have of late been actively developing joint and unified struggle among the students themselves and with all classes.

First of all, joint struggle is being launched among the students of various universities.

Last May students from 17 universities in Seoul and 8 provincial universities staged a simultaneous demonstration, using anti-"government" slogans of identical content, and the "Committee to Promote Campus Freedom" of some 20 universities in Seoul jointly published an anti-"government" declaration entitled "Our Position on Social Democratization and Democratization of the Campus." A debate on the democratization of campus and society was held at Yonsei University, with student delegates from 45 universities in Seoul and the provinces participating in the demonstration that took place, and students from more than 20 universities provided close mutual support in the struggle against the trip to Japan of the Chon Tu-hwan puppet clique. In addition, students from 6 Seoul universities participated in a "Congress to Celebrate the 5th Anniversary of the Pusan and Masan Uprisings and to Achieve a Joint Struggle for Anti-Dictatorial Democratization," and when meetings and demonstrations were held at Yonsei University to demand the "resignation of Chon Tu-hwan" and the "disbandment of the Minjong-dang," students from some 30 universities in Seoul and the provinces took part. The joint struggles launched last year among South Korean students that were reported by the regime itself totaled more than 100. This shows the enormous progress that has taken place in overcoming parochialism among universities and launching joint action within the struggle of South Korean students.

The democratization movement of all classes of people, and in particular the joint struggle with the labor movement, are being actively launched among South Korean students.

Students are sensitive to that which is new and are full of youthful vigor, and will walk through fire and water to struggle for truth and righteousness. As youth and students in a colony, South Korean students have a sense of anti-imperialist revolution and play a major role in the struggle against U.S. imperialist aggressors and their puppets. The students, however, cannot

achieve a decisive victory in revolution on their own. Only when the struggle of students is closely linked with the struggles of workers and farmers can it give rise to even greater strength, and can glorious victory be achieved. Up to now South Korean students have waged a fierce struggle over a long period of time, but the fact that they have yet to produce the results they deserve is related in large part to the lack of unified struggle with workers and farmers. Based on the inevitability of the development of their own movement and the profound achievements of their anti-imperialists and anti-fascist struggle, South Korean students have aspired to joint struggle with workers and farmers, as has been vividly demonstrated in recent times.

Last May Seoul university students held a series of meetings with workers concerning the problem of solidarity with labor movement, and, when taxi drivers in Taegu and Pusan demonstrated, the "Youth Alliance for Democratic Action" published a statement and numerous students engaged in a demonstration of solidarity. To support the struggle of clothing workers last fall, students from universities in Seoul, including Seoul Yonsei and Koryo Universities, engaged in fierce protests in various locales in which they shouted such slogans as "Permit free trade unions," "Guarantee the legality of clothing workers unions" and "Abolish bad labor laws." Such actions would not have been seen in the past, and can be viewed as a demonstration of the intent to link the student movement with the labor movement and make them mass-oriented.

All of the facts show that the struggle of patriotic students to make South Korean society free and democratic is goal-oriented, and is being broadened and strengthened.

The proud struggle of students to make South Korean society free and democratic is delivering a powerful blow to the colonial rule and system of fascist domination of the U.S. imperialists and the South Korean puppet clique, and is further intensifying their crisis.

The U.S. imperialists and South Korean puppet clique are engaging in all manner of oppressive scheming in hopes of obliterating the student movement that is playing such an enormous revolutionary role in the development of the South Korean revolutionary movement, but these are just wild and fanciful acts of rashness.

Resistance is the law wherever oppression exists, and it is proper for the masses to struggle against their oppressors. There is no one who likes to live while the dignity, freedom and rights of mankind are being trampled.

It is precisely for that reason that the patriotic students of South Korea are today shedding their blood to end the fascist oppression of the U.S. imperialists and the Chon Tu-hwan puppet clique, and are launching a struggle that becomes even more fierce as the oppression intensifies.

The just struggle of South Korean students that is being vigorously engaged in accordance with the trends of the era of anti-imperialism cannot be stemmed by any means.

South Korean students must lift up higher the beacon of anti-U.S. freedom and anti-fascist democracy that they have already lit, and drive the U.S. imperialists from South Korea and pulverize the stronghold of fascist dictatorship.

The South Korean students, who are filled with the struggle spirit of the 19 April warriors and the heroic attitude of the Kwangju people's uprising, will continue to struggle valiantly to sweep away the U.S. imperialists and the Chon Tu-hwan puppet clique, to build a society in South Korea blossoming with freedom and democracy, and to advance fatherland unification.

The just and patriotic struggle of South Korean students to make South Korean society free and democratic will be victorious.

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CSO: 4109/016

THE PROBLEM OF AGRICULTURAL COLLABORATION IN ACHIEVING SOUTH-SOUTH COOPERATION

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 85-89

[Article by O'm To'k-hwan]

[Text] Steadily putting south-south cooperation into practice is an urgent problem facing developing nations that are struggling to establish economic self-reliance and an equitable new international economic order.

Agricultural collaboration among developing nations is an effective method of south-south cooperation for developing self-sufficient agriculture capable of maintaining production of food and industrial resources.

In his new year's address the great leader Comrade Kim Il-song established the task of achieving agricultural collaboration between our nation and developing nations based on a scientific analysis of the inevitable process of establishing a new international economic order and of the actual demands of economic development in developing nations, as well as of the circumstances of implementing south-south cooperation. This embodies the firm position of our party on rapidly putting south-south cooperation into practice so as to accelerate the building of new societies by developing nations, to eradicate the system of colonial rule, domination, oppression and plunder of imperialism, and to advance the cause of making the whole world independent.

The great leader Comrade Kim Il-song taught as follows:

"In order to bring south-south cooperation to reality, our party and the government of the republic last year took positive steps in collaboration in the agricultural sector with various nations in Africa. This constituted work of great significance in opening new prospects in realizing south-south cooperation." ("New Year's Address" 1985, booklet, p 4)

Our nation is taking positive steps in carrying out agricultural collaboration with various developing nations in Africa based on the principle of equality, reciprocity, friendship and cooperation.

The realization of agricultural collaboration between our nation and various developing nations in Africa is an extremely significant event that has opened

new prospects in putting south-south cooperation into practice and intensifying and developing it on a higher level.

Putting south-south cooperation into practice constitutes an urgent requirement for developing nations in successfully solving the various difficult and complex problems associated with building a new society, including the food problem, without indebtedness to the developed nations.

First of all, agricultural collaboration between developing nations is of great significance in putting south-south cooperation into practice so that they can solve the food problem themselves.

South-south cooperation is not just an idea, but a practical task facing developing nations. The power and vitality of south-south cooperation can be fully demonstrated only through a process of uniting developing nations and putting into practice cooperation, interchange and collaboration in various fields.

Of importance in implementing south-south cooperation is the attainment of cooperation and interchange in those areas that are of urgent and priority significance in building economic self-reliance and new societies in developing nations.

The most important and urgent problem that must be faced up to by developing nations in achieving economic self-reliance is that of developing agriculture in order to provide an adequate supply of food. The food problem is the most difficult and pressing problem among the economic difficulties of developing nations today. The various difficult and complex socio-economic problems arising in the building of new societies in developing nations are either directly or indirectly linked to the food problem.

Today food is in short supply in the majority of developing nations, with the result that many people suffer from starvation. The developing nations, which have three-fourths of the world's population and 70 percent of its arable land, account for no more than one-third of world agricultural production. At present 1 billion of the world's population do not take in the minimum calories needed to maintain life, and suffer from starvation and malnutrition, with 30-40 million people starving to death every year; such famine occurs for the most part in developing nations.

Nations that had been exporters of agricultural products up until the end of World War II have today been transformed into importers of agricultural products. Not a small number of developing nations do not have enough food and depend on imports of enormous quantities of food. According to statistics, the volume of grain imports by developing nations was 33.5 million tons in 1970, but this had grown to 78.7 million tons in 1980, and is expected to rise to 120-145 million tons by 1990.

The food shortages suffered by developing nations are entirely the result of the colonial agricultural policies of the imperialists and their plunderous scheming in the international food markets.

Overcoming food shortages in developing nations and solving the food problem on their own constitute the primary problem associated with the destiny of hundreds of millions of people in developing nations, and a prerequisite in the struggle to overthrow imperialism and colonialism and achieve economic self-sufficiency. Developing nations not only cannot fully solve their serious food problem by relying on "food assistance" or food imports from imperialists, but also cannot free themselves from economic dependence on the imperialists. Today the imperialists are wielding their "food weapon" to increase political pressure on developing nations, and to viciously thwart the struggle of these nations to establish a new international economic order and build new societies.

The unitary path capable of solving the food problem in developing nations is that of collaboration in the field of agriculture so as to develop agricultural production.

Agricultural collaboration among developing nations is a form of cooperation in which mutual effort is put into the field of direct agricultural production so as to mobilize and utilize agricultural production potential to the maximum. This form of cooperation organically fuses technology with the elements of agricultural production possessed by developing nations, and thereby makes it possible to rapidly increase food production.

Developing nations by and large have invested several tens of years in establishing political independence and starting the building of a new society. In this process there are more than a few developing nations that have pushed forward industrialization to a large extent so that they already produce agricultural machinery, fertilizer and agricultural chemicals. There are also those nations among the developing nations that have a good supply of funds and those that possess a large number of agricultural technicians. Furthermore, there are developing nations with vast amounts of arable land and ward working people. Given conditions with such real potential, if agriculture is undertaken through collaboration in which those nations that have the technology provide it, and those with the funds, land or manpower make them available, the developing nations can fully solve the food problem on their own.

If developing nations pool their strength and solve the food problem themselves, the monopoly and tyranny of the imperialists over the world food market can be brought to an end, and they can be rendered incapable of using food as a "weapon" to maintain the neo-colonial system, or as a means to dictate the life and death of hundreds of millions of people in developing nations.

Agricultural collaboration among developing nations also have great significance in broadening south-south cooperation, and then in diversifying and expanding it.

Agricultural collaboration opens up a way for nations with unique levels of economic and social development to participate positively in south-south cooperation with tremendous interest.

Among developing nations there are those nations with an extremely high level of economic development and those that are not at such a level, and there are also nations with different socio-economic systems. As a result, up to now a series of differences have existed in the concerns and economic interests of developing nations with regard to south-south cooperation. These have posed obstacles to the positive participation of all developing nations in south-south cooperation.

Solving on one's own the food problem today is not a problem that affects one or two poor nations, but one of the most pressing problems facing the majority of developing nations. Even though developing nations have differences in terms of economic interests with regard to south-south cooperation, they have a common interest in developing agriculture and solving the food problem. For that reason, if developing nations work together and solve the food problem on their own, they will all come to fully appreciate the superiority of south-south cooperation through practical application, and will be brought to common action in the process.

Generally speaking, economic collaboration among nations comprises jointly carrying out production and economic management activities and jointly sharing in the results of economic activity. Developing nations invest funds jointly in agricultural collaboration and receive their share of the product in goods or cash based on impartial calculations. This enables all nations participating in the venture to benefit economically, and motivates other nations to participate positively in agricultural collaboration.

When agricultural collaboration is put into practice among developing nations, one nation thereby obtains enormous benefits in solving its grain problem, and another nation receives substantial assistance in solving a portion of its light industry resource problem. Furthermore, when the results of agricultural collaboration are distributed in cash, conditions favorable to solving the foreign currency problem are created.

When all sides get enormous help in the economic development of their own nations through agricultural collaboration, all developing nations, regardless of their differences in level of economic development, have positive interest in participating in economic collaboration in various areas, including agriculture. When such is the case, south-south cooperation can be broadly implemented.

When agricultural collaboration is successfully carried out among developing nations, other difficult and complex problems arising in the process of economic construction can be solved with comparative completeness.

One of the important shortcomings faced by developing nations today in the rapid development of their economies is in the accumulation of capital and technology. Quite a large number of developing nations lack the capital to invest in development of their economies, and, with either little or no technical equipment or technicians, cannot on their own solve a variety of technical problems.

Agricultural collaboration is a way to achieve overall cooperation and interchange among nations in the agricultural arena. In the process of carrying out agricultural collaboration, there is mutual discussion among developing nations of all technical problems related to agriculture, such as capital and equipment of course, but also of advanced knowledge and experience in agricultural technology and methods, and the work of training human agricultural resources also comes to be promoted.

Agricultural collaboration is also an important form of leverage for solving funding problems in developing nations.

When developing nations engage in agricultural collaboration, each nation participates with the elements of agricultural production actually available in that country, and for that reason agricultural production can be rapidly developed without large outlays of capital.

When developing nations use agricultural collaboration to solve the food problem on their own, they are able to conserve large amounts of foreign currency, which can be put into industrial construction, that would have gone into purchases of expensive food from the imperialists. This of great significance in successfully providing the funds necessary for industrialization and the building of self-sufficient national economies in these nations.

When developing nations carry out agricultural collaboration, the problem of technology can also be successfully solved. In the process of implementing agricultural collaboration it is possible to obtain the developed agricultural equipment and methods of the other side, and to get considerable help in training agricultural technicians. In addition, the agricultural scientists and technicians of the cooperating nations can pool their efforts and devise new agricultural methods and seeds that suit the needs of each developing nation. In so doing, developing nations can fully overcome technological backwardness in agriculture on their own, and need not buy expensive seeds from the capitalists, pay out enormous amounts in "technical services," or bring in their technicians.

When developing nations use the success and experience gained in engaging in agricultural collaboration to set up and operate joint enterprises for the manufacture of such agricultural production materials as irrigation equipment, farm machinery, agricultural chemicals and fertilizer, the material and technical foundation of agriculture can be solidly laid. When diversified joint ventures and interchanges are widely implemented not only in the agricultural sector, but also in areas of light industry, heavy industry and nature remaking, south-south cooperation will be enabled to continuously demonstrate its strength and vitality.

The imperialists, who fear the realization of south-south cooperation, are spreading vicious lies to the effect that developing nations lack the objective foundation and prospects for making south-south cooperation a reality due to their backward agricultural productivity and level of technical development, as well as difficulties in their economic frameworks. But developing nations can do well by developing bonds of cooperation between

themselves without relying on the hypocritical "north-south cooperation" of the imperialists.

Thus agricultural collaboration among developing nations is the most effective form of south-south cooperation which makes it possible to not only solve the food shortages which are so critical at this time, but also to establish economic self-sufficiency and an equitable international economic order.

The great leader Comrade Kim Il-song taught as follows:

"Our party and government of the republic will in the future strive positively to develop collaboration and interchange in various fields, including agriculture, with more nations of the third world, and to pool our strength with that of all developing nations, so as to fully attain south-south cooperation." ([*"New Year's Address"*] Ibid., pp 4-5)

Today developing nations are faced with the historic task of steadily making a reality of south-south cooperation by pooling their strength and carrying out agricultural collaboration, and then of actively launching collaboration and interchange in all aspects of building new societies.

Of first importance in actively launching collaboration and interchange in all fields, including agriculture, is for developing nations to fully display a spirit of mutual cooperation.

Attainment of economic collaboration and interchange based on the principle of mutual cooperation is the underlying spirit of south-south cooperation. South-south cooperation can be advanced and made a reality only when the more developed nations among the developing nations assist those lagging behind.

In implementing various forms of economic collaboration, including agricultural joint enterprises, developing nations must overcome the narrow-minded and hidebound position of wanting to invest little but gain much, and thoroughly embody the position of providing true help for those nations that are lagging behind and suffering economic hardship.

Also of importance in expanding collaboration and interchange is for developing nations to thoroughly engender the principle of reciprocity.

South-south cooperation is economic cooperation among nations that have economic deficiencies. Therefore, if south-south cooperation is to continue to be expanded and developed on a strong foundation, the economic interests of the other side must be respected, and all parties must be rendered capable of perceiving everyone's interests.

Developing nations must correctly decide how much is invested and how much is distributed, and strictly abide by that decision, in carrying out collaboration in various fields.

At the same time, it is important that the various contractual obligations, including payment obligations, that develop in the process of carrying out reciprocal economic collaboration and interchange, be faithfully honored. Only

when developing nations thoroughly safeguard their mutual credit in various forms of economic collaboration, including agricultural collaboration, can the faith and trust of all nations in south-south cooperation be deepened.

In order for agricultural collaboration to be successfully carried out, developing nations must boldly and effectively launch such collaboration.

The key objective in agricultural collaboration is to rapidly increase grain production so as to quickly solve the food problem. Looking critically at the status of agricultural development in developing nations, grain production cannot be rapidly increased, nor can much help be given in solving the food problem, given the small scale and negative approach with which agricultural collaboration is being undertaken. If true help is to be provided through agricultural collaboration to solving the food problem of developing nations, the scope of collaboration will have to be boldly expanded and daring investments made in that area.

Only by boldly launching agricultural collaboration on a large scale can the economic utility of investment be increased, and the profitability for the collaborators substantially enhanced.

Also of importance for developing nations in fully implementing agricultural collaboration is the creation of conditions for solidifying its success and further demonstrating its superiority.

If foreign markets are relied upon in agricultural collaboration for farming technology and materials, including machinery and fertilizer, then developing nations take on a corresponding foreign currency debt, which in turn exerts a negative impact on the results of agricultural collaboration. Developing nations must further solidify the success of agricultural collaboration by using the principle of collective self-sufficiency in solving the problem of supplying the means of production and technology needed in agricultural collaboration.

In addition, the work of agriculture science research must be carried out. Specifically, the organization and strengthening of research to improve farming methods is of great significance in further demonstrating the superiority of agricultural collaboration. Merely by improving farming methods in the agriculture of developing nations it would be possible to achieve a several-fold increase in agricultural production. Developing nations must strengthen collaboration and interchange in the field of agriculture science and technology, and thereby actively carry out the work of finding farming methods that suit their conditions.

Just as they have done in the past, our people will continue in the future to develop collaboration and interchange with developing nations in various areas, including agriculture, and, pooling their efforts with those of all developing nations, will strive positively for south-south cooperation.

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CSO: 4109/0016

ENHANCING AWARENESS OF THE DANGER OF JAPANESE MILITARISM

Pyongyang KULLOJA in Korean No 4, Apr 85 pp 90-96

[Article by Hyo'n Myo'ng-chun]

[Text] The Korean people are deeply concerned over changes in the situation in Japan. The situation that is developing in Japan today causes our people to worry.

The forces of Japanese militarism that in the past cause unforgivable suffering for the Korean people and peoples of Asia is again rearing its head and acting with arrogance.

The danger of Japanese militarism, given a new life with the positive backing of the U.S. imperialists, is increasing with each passing day.

Propped up by bloated monopolistic capital, the Japanese reactionary ruling class is bent on accelerating the building of a military power and following the footsteps of Japanese warlords of the past to resurrect a history of criminal acts.

The Japanese ruling class is strengthening its political, economic and military penetration of South Korea more than at any previous time, and is positively colluding in the new war provocation scheming of the U.S. imperialists in hopes of fulfilling its ancient dream of a "Greater East Asian Co-Prosperity Sphere."

The situation today, when the danger of Japanese militarism is increasing with each passing day, demands a resolute struggle to further enhance awareness of the aggressive schemes of the Japanese reactionaries, and to oppose and smash their risky aggression and war plotting.

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Japanese militarism has appeared on the scene as a dangerous force of aggression.

Aggression and war are the calling cards and reason for being of imperialism and militarism. Militarism without aggression has never appeared in this

world, and is in fact a contradiction in terms. Looking at the hallmarks of its resurgence, Japanese militarism is the most aggressive in terms of the designs that it harbors.

Following World War II the U.S. imperialists, who coveted the strategic position of Japan and its human and material resources, encouraged the Japanese militarist forces that had been kicked out into the blind alley of defeat, put them under its own control and domination, and set them on the path of rearmament. Japanese militarism is a dangerous aggressive force as a result of its collusion with the U.S. imperialists.

The forces of Japanese militarism given new life with the support of the U.S. imperialists kept intact the dreams of expansionism of their predecessors, and are running amuck in hopes of fulfilling them.

Japanese militarism is from start to finish characterized by that which is most aggressive and war mongering. The history of recent development of Japanese capitalism is a record of criminal aggression and war against other nations. For Japanese militarists, aggression and war are the "highest ideals," and the Japanese imperialists nakedly brag that war of aggression is the "father of creation and the mother of civilization."

The forces of Japanese militarism given new live by the U.S. imperialists spin wild fancies of fulfilling the dreams of Japanese warlords of the past, colluding in the aggression and war plotting of the U.S. imperialists and leading the nation down the dangerous path of militarization.

The threat of Japanese militarism at the present time is found primarily in its acceleration of building a military power in order to attain overseas expansion.

The great leader Comrade Kim Il-song taught as follows:

"The reactionary circles of Japan today intent for Japan to move from being an economic power to a military power."

Building a military power and overseas expansion are the underlying demands of the forces of Japanese militarism. Japan's reactionary circles have found in the building of a military power the path for satisfying the appetite of obese Japanese monopolistic capitalists and for colluding in the aggressive military strategy of the U.S. imperialists.

The Japanese ruling class has engaged in every possible scheme to revise a constitution that in reality does not permit the rearmament of Japan, and to implement their line on building a military power. Claiming that it is appropriate to have a military force comparable to their position as an economic power, they have established the building of a military power as "national policy" and are putting the spurs to military buildup more than at any previous time.

Following the creation of the "Defense Force" in 1954, by 1982 Japan had used four "Medium-Term Plans to Build Up Military Strength" and six one-year short-

term plans to substantially augment such military equipment as all types of army, navy and air force aircraft, ships, tanks and armored vehicles. As a result, Japan has the fifth largest navy in the world and a "powerful" air force, as well as extensive ground forces, and the capacity to rapidly increase them.

The Japanese ruling class has moved forward the Fifth Military Augmentation Plan, which was started in 1983 and was supposed to have been completed in 1987, has set an armament target for the "Sixth Five-Year Defense Military Augmentation Plan" that is five to six times the current level levels, is moving ahead with putting missiles on all war ships and is deploying the latest patrol aircraft, and is at the same time significantly augmenting armored assault forces. This military buildup scheming on the part of the Japanese ruling class is a most risky plot for obtaining enormous aggressor forces capable of carrying out regional wars of aggression and world war.

The Japanese ruling class is systematically and substantially increasing military expenditures in conjunction with this massive military buildup.

During the 10 years between 1972 and 1981 the rate of increase for Japanese military expenditures rose by 36.7 percent, and military expenditures for the fiscal year 1984 rose another 6.55 percent over the previous year. Exceeding 1 percent of the gross national product for military expenditures, which was one of the focal points of the "defense debate" for so long, is only a matter of time.

It is the potential of Japanese military might, rather than its present capabilities, which poses an even greater danger.

From the mid-1970's, when "rapid economic growth" reached its limits, the Japanese ruling class has promoted the militarization of the economy while expanding military industry and facilities. The number of military factories in Japan was around 850, but today there are about 2,500. Japanese weapons production has increased two-fold since 1979, and its rate of growth is greater than that in West European nations. Today the Japanese military industry supplies various types of modern weapons to the land, sea and air forces, including guided missiles, tanks, fighter-bombers, submarines and electronic equipment. The productive capacity of the Japanese military industry far exceeds the current level of production. The Japanese military-industrial complex truly has the ability to manufacture aircraft, tanks and warships en masse, and to produce on demand nuclear weapons and nuclear warhead delivery missiles.

Dreaming of fulfilling their wild fancies of overseas expansion based on continuously increasing military power, the Japanese ruling class has changed its heretofore advocated "pure defense strategy" to a "first strike strategy," and is ever on the alert for an opportunity for military aggression against our nation and other Asian nations.

All of this shows that the military power and potential of Japan have increased substantially over what they were at the time of the Second World War, and have reached a level capable of assuring the overseas expansion of

Japanese monopolists by force. It also shows that the forces of Japanese militarism have grown into a dangerous force able to play its part in carrying out the Asian and international strategies of the U.S. imperialists.

The danger posed by Japanese militarism in accelerating the building of a military power has been further increased in particular by the Japanese reactionaries who promote and collude in the Asia strategy and new war policies of the U.S. imperialists.

The Japanese reactionary ruling class accepts as its consistent line that it should be tied to a policy of military expansion, while at the same time transforming the Japan-US alliance to a military relationship and strengthening its military bonds with the U.S. imperialists.

Specifically, the Japanese ruling class has stipulated that "U.S. strategy and Japanese defense policy are identical," and that the relationship of military responsibility between Japan and the US is a "division of labor between the shield and the arrow." This shows that they are voluntarily colluding in the Asian and international strategies of the U.S. imperialists, and in so doing are spinning the dreams of aggression of their bankrupt "Greater East Asian Co-Prosperity Sphere."

The Japanese ruling class has established making Japanese territory into an impregnable mother ship, blockading the straits around Japan, and the "defense" of a 1000-mile shipping route as its "three great strategic objectives" and as Japan's "national role" in the "Japan-US division of labor," and is functioning as the major enforcer of U.S. military strategy in the Pacific. The U.S. imperialists call the Pacific region a "life or death area that determines" their "destiny," and demand maritime routes that cross it. The Japanese reactionary ruling class long ago said that "maintaining the security of their maritime transportation is a precondition for the life of the nation," and established that as one of their "fundamental principles of national defense." They also claimed that blockading international straits in the vicinity of Japan "does not conflict with overall defense," and have positively undertaken to do so, having already built monitoring facilities, including underwater sound detectors, in the straits, as part of a system to keep tabs on the movement of ships, and continue to increase deployment of submarines and surface ships for blockade operations in the straits.

The Japanese ruling class positively assists the expansion and establishment of military bases and facilities by the U.S. imperialists in Japan. Okinawa has been transformed into a base for the most modern nuclear bombers and nuclear weapons have been deployed at U.S. military bases even on mainland Japan, and U.S. imperialist aircraft and ships loaded with nuclear weapons constantly call in Japan. Misawa Air Force Base has "F-16" fighter bombers capable of nuclear attacks "in time of emergency" over a 1000 kilometer radius, and therefore in fact has been transformed into a base for nuclear war.

The Japanese "Self-Defense Force," which is the regular military arm of Japan, constantly takes part in aggressive military exercises with U.S. imperialist aggressor forces that are of a nature that encompasses armies, branches of

service and even combined land, sea and air forces, and in so doing have been forged as a link in the U.S.-Japan operational command system.

This scheming by the Japanese reactionaries is nothing more than brash acts to collude with the U.S. imperialists in order to easily fulfill their dream of overseas expansion.

The embarking of the Japanese reactionaries on the path of building a military power and overseas expansion is a foolish act and a mistake of epochal proportions. Their pursuit of military power and devotion to aggressive war policies with the U.S. imperialists are extremely dangerous, not just to the people of Asia, including the Korean people, and the world, but also to the people of Japan.

If Japan continues down the path of building military power and overseas expansion under the nuclear umbrella of the U.S. imperialists, the burden will be borne by the Japanese people, and the Japanese economy that is now encountering problems will not be able to avoid the destiny of bankruptcy.

Those who put too much confidence in the power of weapons and play with fire are ultimately consumed by the flames.

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Overseas expansion is the hallmark of militarism and the danger of militarism lays in expansionism. The schemes of the Japanese reactionary class to build military power have as an objective the creation of a powerful military force for overseas expansion.

The forces of Japanese militarism that are accelerating the building of military power have targeted the Korean Peninsula as their first object of aggression.

The great leader Comrade Kim Il-song taught as follows:

"Today resurging Japanese militarism is standing behind U.S. imperialism and playing its evil hand of aggression against Korea and the nations of Asia, and is running amuck with hopes of fulfilling the old dream of a 'Greater East-Asian Co-Prosperity Sphere.'" ("Collected Works of Kim Il-song" Vol 25, p 321.

Resurging Japanese militarism is now strutting at will over the southern part of the Korean Peninsula. The plot of Japanese militarism to reoccupy South Korea began with economic penetration, and was carried out with that as its primary objective. Today Japanese monopolistic capital occupies the first position in direct foreign investment in South Korea, in technical investment and in the penetration of "multinational corporations." South Korea is structurally bound to Japan for capital, technology, and the production and marketing of manufactured goods.

The danger of Japanese economic penetration is even more vividly expressed by the fact that it is a stepping stone for accelerating the militarization of the South Korean economy.

Japanese monopolistic capital takes advantage of the weak points of the South Korean economy to invest in such military-related sectors as steel making, machine fabrication and shipbuilding, and brings into South Korea large quantities of key components necessary for weapons assembly. Today Japanese monopolistic capital is propping up the South Korean military industry, and is focusing on making it into a factory base for subcontracted assembly. The Japanese reactionaries are further strengthening their schemes to penetrate the South Korean defense industry in conjunction with their intent that the \$4 billion in "aid" received by the Chon Tu-hwan puppet clique from Japan be used to nurture the military industrial sector. This shows that economic penetration by the Japanese reactionary ruling class is tied to extremely treacherous political and military objectives.

The plotting of Japanese militarism to reoccupy South Korea today is not limited to the economic sector, but is characterized by the acceleration of penetration into political and military affairs.

An inevitable outgrowth of the nature of expansionism is that the overseas aggression of militarists has political and military penetration go hand in hand with economic penetration. The Japanese ruling class and South Korean puppet clique have reshuffled various consultative organs, including the "Assemblymen's Security Conference" set up in the "National Assembly," and are expanding their operation, in order to accelerate political integration.

Reiterating their "common destiny theory" that South Korean "security" and Japanese "security" are bound together, the Japanese ruling class is intensifying its plotting to integrate the military affairs of South Korea and Japan to an extent greater than at any other time. The Japanese rulers and South Korean puppet clique have already established an early warning system, communications system and weapons repair and supply system, and are conspiring to create a unified command system for battle operations.

Ringleaders of the Japanese "Defense Force" constantly travel back and forth to South Korea, where they hold war meetings with the ringleaders of the South Korean puppet army, and incessantly conspire against our republic, going so far as to engage in "practice wars" and "Team Spirit" war exercises.

On top of that, the Japanese reactionaries plot with the U.S. imperialists to draw up plans for war to provoke a war of aggression in Korea, and grease the skids for wicked war exercises in order to put them into effect.

All of this proves that the Japanese reactionaries intend to take the first step of military aggression on the Korean Peninsula.

The Japanese rulers are putting all their effort into developing relations with the South Korean puppet clique to "ties of military alliance."

Formation of military blocs and various military alliances are the key means for the policies of aggression of the imperialists.

With the strengthening of military ties between Japan and South Korea, the bilateral military treaty between the US and South Korea has been tied by

military treaty to both Japan and South Korea, so that in reality there is a de facto tripartite military alliance between the US, Japan and South Korea.

The movement to complete the tripartite military alliance system among the US, Japan and South Korea has now entered its final stage. An operational command system has been implemented among the US, Japan and South Korea that assures the unified command of the U.S. Pacific Command, and an order of battle among the US, Japan and South Korea and attendant joint operational plans have been established. The tripartite military alliance among the US, Japan and South Korea is not yet an official organizational entity, but can be said to be functionally operating. The tripartite military alliance is a military bloc designed for aggression against the Korean Peninsula and Asia, and has the potential of becoming the mother organization of the "collective Asian security system" long plotted by the U.S. imperialists. The danger of this aggressive military alliance is specifically that it provides the means for legalizing the "overseas deployment" of Japanese "Defense Forces."

The re-aggression scheming of the Japanese militarists, who are daily intensifying political and military penetration along with economic penetration in the shadow of the U.S. imperialists, is one of the fundamental obstacles blocking the reunification of Korea at the present time.

The Japanese reactionaries are currently positively supporting the U.S. imperialists' forced occupation of South Korea in accordance with U.S. strategic demands, are politically and militarily backing up their war provocation scheming, and are plotting to make permanent the current division of Korea.

Perpetuating the division of Korea is the foundation of U.S. imperialist policy toward Korea. Falling in line behind the "two Korea" policy of the U.S. imperialists, the Japanese ruling class is urging the South Korean puppet clique on to the permanent division of the nation, and is fostering biased and one-sided policies in South Korea, while at the same time continuing to create antagonism against our republic. At the U.N. General Assembly and other organizations they are making preposterous noises to the effect that the "simultaneous admission to the U.N." of the north and south of Korea will contribute to the easing of tension on the Korean Peninsula. The fact that the Japanese reactionaries, together with the U.S. imperialists, are engaging in such base stratagems to establish "two Koreas," despite the total opposition of all the Korean people, is a powerful demonstration of the aggressive nature of Japanese militarism.

The Japanese reactionaries must abandon their aggressive scheming against the Korean people, and not do anything that becomes an obstacle to the struggle of our people for the independent reunification of the fatherland.

There are no limits to the dreams of foreign expansion of monopolistic capital. The militarists reflect the insatiable appetite of monopolistic capital, and reach out their evil hand of aggression from one region to the next. Japanese imperialists of old did so, and so do the Japanese militarists who have been given new life today.

Japanese monopolistic capitalists and militarists have already engaged in the economic penetration of Southeast Asian nations using war reparations, "aid," loans and the like, and in particular have made use of the economic difficulties suffered by these nations as backward nations to further intensify it under the guise of technical "cooperation" and "development."

In addition to economic penetration, the Japanese ruling class is availing itself of the policy of aggression of the U.S. imperialists to promote political and military penetration of nations in Asia and the Pacific. Their wicked scheming is brought out in sharp relief in the plotting between the U.S. imperialists and Japanese rulers to create a "trans-Pacific union."

This "trans-Pacific union" is a dangerous military-political bloc which, as a kind of "Pacific NATO," would combine the US-Japan-South Korea military alliance together with ANZUS and bring into it other nations in Asia.

The reactionary circles of Japan are plotting to use this "trans-Pacific union" to politically and militarily dominate nations in the Asia and Pacific region, and to satisfy their aggressive greed toward these nations.

These overseas expansion schemes of the Japanese reactionaries show that the forces of Japanese militarism are dangerous forces of aggression that could be of irrevocable harm not only to the people of Japan and nearby nations, but also to the people of nations located far from Japan.

The foreign aggression schemes of the Japanese reactionaries are being accelerated to even more dangerous stages with each passing day. There is only a destiny of destruction for those who have lost the power of reason through aggression. This is a legacy of the history of mankind, and an unshakeable truth in the history of defeat of Japanese militarism.

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The expansionist scheming of militarism must be stopped. Progressive mankind in the age of independence cannot allow the head of militarism to be raised again.

The struggle against Japanese militarism is the urgent task of the Korean people as well as the joint cause of peace-loving peoples of Asia and the world.

The great leader Comrade Kim Il-song taught as follows:

"In the event that Japan continues to lose its sense of independence as it is now, and, heeding the commands of the United States, embarks on the path of building military power and overseas expansion under the U.S. nuclear umbrella, it will violate the interests of the Japanese people, and, by posing danger for all of the people of Asia, be subject to harsh criticism and censure."

In its reason for being, militarism goes against the good consciences of mankind. The militarism of Japanese and Italian fascists who plotted to

establish a "new order" in the world, and of Japanese warlords of old, was defeated only by the combined strength of the people.

In order to launch the struggle against the aggressive schemes of Japanese reactionaries, first of all the danger of Japanese militarism must be clearly recognized and awareness of it increased.

Today the reactionary class in Japan is making short work of shifting its powerful craving to become a military power to that of becoming a "political power," and is scheming cunningly to do whatever necessary to carry out its plans for overseas expansion. This is manifest testimony to the shamelessness and cunning of the Japanese militarists.

Truth always finds a way. No matter how much the Japanese rulers try to conceal their true motives or to distort the facts, it will all be in vain.

Japan has already been transformed into a military fief of the United States, and the forces of Japanese militarism have appeared on the scene as the disturbers of peace in Asia and the world.

The jingoism, aggression, plunder and bestiality of past Japanese militarism is preserved in the Japanese militarism that has come back to life. The prototypical aggression of Japanese militarism that has been displayed from the day it was born has not changed today, and cannot be changed.

Resurgent Japanese militarism is continuously intensifying its economic penetration of various nations in the world with the backing of the U.S. imperialists, and uses the force of aggression to maintain it. The aggression of Japanese militarism is becoming even more dangerous with each passing day and hour.

If the Japanese reactionaries become further embroiled in the epochal mistake of pro-US policies, and continue down the path of foreign expansion, the only result will be that Japan will again be dragged down the course of destruction.

The aggressive nature of Japanese militarism must be perceived in advance and its threat monitored every day, so that the two-sided and devious strategies of the Japanese rulers are kept firmly in mind.

In order to struggle against the forces of Japanese militarism, it is also necessary to block the rearmament schemes of the Japanese rulers and to positively support the struggle of the Japanese people for independence.

Japan has lost its independence and acts at the command of the U.S. imperialists, and the rearmament schemes of Japanese reactionaries are an important link in fulfilling the U.S. imperialists' strategy in Asia. The U.S. imperialists have made Japan their cat's paw and are using the forces of Japanese militarism to provoke a new war in Asia. Only by struggling positively against the rearmament policy of the Japanese rulers can the wicked plot of the U.S. imperialists to cause a new war in Asia be successfully blocked.

In order to block the rearmament schemes of the Japanese rulers, their every move must be watched and they must be prevented from running amuck, and the aggressive US-Japan collusion must be destroyed. In particular, the plotting of the Japanese reactionaries to provide a bridgehead for the deployment of U.S. weapons in Asia and the Pacific must be resolutely blocked.

Achieving the independence of Japan is a method for preventing the resurgence of militarism. If Japan, which occupies an important strategic position and has a developed economy and science and technology, follows the path of independence, new prospects will be opened for preserving peace in Asia and the world.

Today the peace, democratic and anti-war movement is being vigorously launched in Japan. The broad democratic movements of the Japanese people are having a great effect in stopping the forces of Japanese militarism from running amuck and in preserving peace in Asia and the world. We must devote all our effort to positively supporting the struggle of the Japanese people against the building of military power, and to strengthening our solidarity with them.

History shows that when Japanese militarism rears up, the peace of Asia and the world is severely threatened.

Today the Japanese reactionaries are taking advantage of the fact that Japan is located in Asia to intensify their penetration of nations in Asia, Africa and Latin America.

The peace-loving people of the world must further strengthen their struggle against Japanese militarism as well as against U.S. imperialism, and snuff out their dreams of aggression. Specifically, they must thoroughly smash the schemes of Japanese reactionaries who are colluding with the U.S. imperialists to satisfy their own craving for aggression.

Our people are watching closely the dangerous situation that is developing in Japan. We absolutely will not tolerate the aggressive plotting against Korea of Japanese militarists, and will struggle to the end against it.

The Japanese reactionaries are colluding with the U.S. imperialists to launch aggression against our nation and the nations of Asia, and to become the "leading power" in Asia, but this is nothing more than idle fancy.

Today times have changed. This is not the heyday of imperialists and militarists at the beginning of the Twentieth Century, it is the end of the Twentieth Century when the masses are the masters of their own destinies.

Should the reactionary class of Japan disregard the warnings of the Korean people, the people of Asia and the progressive peoples of the world, and plunge down the dangerous path of aggression against Korea and the nations of Asia, they cannot but ultimately be destroyed by the tremendous strength of the Asian people.

Japanese reactionaries must learn their lesson in the bitter history of past destruction of their people and nation.

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